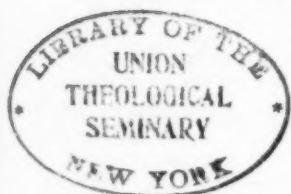


The CHRISTIAN CENTURY

A Journal of Religion

Do Indians Have Any Rights of
Conscience?

By John Collier



STATES' RIGHTS
and
CHILD LABOR

By Ross L. Finney

Shall We Proclaim the Truth or
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By Reinhold Niebuhr

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, MARCH 12, 1925

Number 10

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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EDITORIAL

A Lenten Prayer for the Oppressed

O LORD AND FATHER OF ALL MEN, forgive us for the pride wherewith we have despised Thy love. Thou hast created us in Thine image. Thou hast made us for Thyself. And Thou hast made us all of one blood to dwell on the face of the earth. Yet we have hugged Thy gifts to our own breasts, and denied them to our brethren. We have denied brotherhood, and wrongly claimed our brother's birthright. By the memories of this holy season, by Thy love manifested in the mystery of the cross for those afar off, forgive us. We would dedicate ourselves anew that we may be quick to see and eager to serve wherever there is oppression.

Guard us from the callousness that so easily afflicts those who become familiar with need. Help us to see that when the least of Thy brethren hunger, when their lips are parched, when they know loneliness, when they are naked, when they are sick, when they are in prison, it is Thou who art hungry, Thou who art athirst, Thou who art a stranger, Thou who art naked, Thou who art sick, Thou who art in prison. Thou art the eternal sufferer beneath all the iniquities and oppressions of life. Help us to understand that we cannot pass these by without passing Thee by. May we never forget that when the voices of the oppressed call for succor, it is Thy voice that calls. May we perceive that the nail-prints and the spear-wounds that we see in them are the eternal sign of Thy cross. And so may we be saved from indifference or from living complacently while others suffer.

Grant us, Our Father, an unfolding understanding of the mystery of identification with those on whom has fallen the curse of the sin of the world. As Thou didst empty Thyself, and in Thy Son didst lose Thyself beneath the

bitterness of sin that we might triumph with Thee in the freedom of resurrection, so losing ourselves may we bear the load that sin has placed upon these our brethren. Show us how we may lose ourselves with them under their oppressions, that Thou mayest grant to them and us together the victory of eternal life. Strengthen us in those hours when our faith falters, when our hearts grow faint in our commitment to the way of love and self-sacrifice. May we remember that we walk by a way that is not man's way, that we live by a revelation that is not man's invention, that we triumph by a power that is not our own. Amen.

The President, The State and The Higher State

THE INAUGURATION of President Coolidge came as near being a national sacrament as any political event in the remembrance of our generation. It was marked by the most impressive simplicity and reverent dignity. The hilarity and partisan jollification frequently attendant upon such events were conspicuously absent. In addition to the throngs of people gathered in Washington, the whole nation's attention was focussed immediately upon the ceremony through the radio. The President's address was characterized by the apparent desire to avoid as far as possible the discussion of mere partisan topics, and certainly to avoid the partisan spirit. He dealt with the broader principles of our national purpose and touched only such specific matters as were virtually above the skyline of controversy. There was no glorification of the party under whose banner Mr. Coolidge was elected. Clearly he bore on his heart the burden of the nation itself and not the pride of a part of it. There was something almost high-priestly in the way he lifted the whole nation up to God in an eloquent and understanding commitment of himself and the state to

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the higher sovereignty. No statesman in our history has uttered words of moral interpretation which surpass those with which the President closed his inaugural address. Rising above the pseudo-patriotism that rests upon mere material and selfish nationalism, he declared on behalf of our people's common purpose that "America seeks no earthly empire built on blood and force. . . . The legions which she sends forth are armed not with the sword but with the cross. The higher state to which she asks the allegiance of all mankind is not of human but of divine origin. She cherishes no purpose save to merit the favor of Almighty God." Here is patriotism translated into terms of religious faith. This note of simple and reverent faith vibrates repeatedly in the President's address. Only as the state rests upon "the religious conviction of the brotherhood of man" may we expect peace, he insisted. That the essential convictions of old fashioned—and, as we think unchangingly sound—piety lie at the basis of the President's conception of his responsibility is made clear in all his public utterances and particularly in this his inaugural address. And it is the public's belief that in all this he is deeply and genuinely sincere that, more than any particular policy or the sum of all his policies, has won their respect and trust.

The President Again Approves the League Court

WE SAY above that most of the President's references to specific issues were directed toward matters over which there exists little if any partisan controversy. This, of course, is true of his world court approval, in which he has the backing of both party platforms. It is problematical as to how insistently Mr. Coolidge desires the country to accept his language on this issue. A study of his utterances since he became President, particularly since the opening of his campaign for nomination and election, together with the fact that Mr. Coolidge's world court policy has never yet been reduced to the form of a senate bill or resolution, leaves the impression that the reservations and conditions which he would ultimately recommend may be quite different from those formulated by Mr. Hughes for President Harding. It is difficult to see how the considerations he has urged from time to time in connection with our international policy can be satisfied by the adoption of the league court proposal without attaching certain conditions which have not yet been formulated. We shall probably know in a week or two—perhaps by the time our readers see this paragraph—how definitely and how insistently the President's mind and purpose are made up on this issue. If he demands immediate action by the senate at the present sitting and indicates the form of resolution that will satisfy him, no further doubt of his insistent purpose can be entertained. If he allows the issue to go over indefinitely until the December sitting of the senate, there will be good grounds to interpret his mind as not yet clearly made up as to what the basis of our adhesion to the league court should be. From the standpoint of public education the prospect in the latter event would be by no means uninspiring. With the period between now and December in which to discuss international issues and the war issue the American people could expect to be in for the best term of school that they have ever attended.

Added Testimony from Newspaper Owners

WHILE A SMALL GROUP of newspaper owners tries to apologize for the preoccupation of their papers with crime and scandal on the ground that the printing of such stuff is a measure of public protection, others are not hesitating to give a different testimony. Thus the Editor and Publisher, trade weekly, reproduces the address made on February 10 at Harrisburg, Pa., by Mr. John H. Stewart, speaking to his brethren in the newspaper-making craft. "The newspaper is said to be the mirror of everyday life," said Mr. Stewart. "There may be times when people would be better off by not looking into the mirror . . . Finding so many destructive things to publish we have not room left in our columns to print the constructive, and less incentive to go out and search for them. Are we so eager to get every new 'feature,' the last comic, the newest form of cross-word puzzles, the latest fashion page and the most modern letter to the love-lorn that we are passing up the things in our own communities which are the real news—missing the things we originally established our papers to give to the people? We are trying, some of us, to be competitors with the movies and the jazz bands. So far adrift have some of us gone that we no longer even think of our editorial pages or of the building up of the worth-while things in our communities. . . . When a man has to fight for what he gets in dollars and cents, he is more likely also to fight for the higher things of life. When he has no fight for the dollar, he grows callous to responsibilities and ideals. . . . Our future problem is one of the making of the newspaper from within." To that add the word of a publisher in Independence, Mo., Mr. William Southern, Jr., who, in speaking to the convention of the Inland Daily Press association in Chicago on February 18, said: "A newspaper does not belong to those who own stock and who are charged with the direction of its policies. It belongs to the thousands who read it every day and who make possible its publication. I have come to believe that when a man selects the newspaper business as his life profession, he consecrates himself to the public." A conception of that kind would make it impossible for some publishers to take revenue from the sort of papers for which they are now responsible.

Mobilization Day Reaches Peking

IT HAS TAKEN some time, but mobilization day, after its sorry treatment in this country, has finally reached the far east. The "mounted detachment, American legation guard" is taking a census of Americans in Peking. Four pertinent questions are asked in addition to the usual ones as to name and address. These are: "Have you an automobile? Capacity and model? Have you had military training? If so, where and how long?" An interesting set of questions, and inviting to rumination. Do the legation authorities in Peking begin to fear another anti-foreign outburst, on

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the order of 1900? If so, on what grounds? Why is there anti-foreign sentiment? Is the compilation of this military information concerning the handful of Americans in Peking regarded as a sedative to Chinese wrath? Or is it just another detail in the world-wide ramifications of the American defense system? Or what? A few months ago a small group of missionaries informed the American minister in Peking that, in case of trouble involving them, they wished no resort to force to rescue or revenge them. They were aware of possible mishaps that might befall them in the course of their work, but they would not have their message of love or their own standing as ambassadors of brotherhood compromised by marines and gunboats. The American minister acknowledged the force of their reasoning, but stated that it would be impossible to grant them any different treatment from that granted in cases of emergency to other American citizens. Americans, apparently, cannot extricate themselves from the working of the national force-philosophy in foreign countries even when they want to do so. Enlightening as was the correspondence made public between the missionaries and Minister Schurman, we were hardly prepared for the quick and vivid postscript contained in this new census. To deny to citizens their request for release from military guard could be explained as the requirement of a legal technicality, but to call for a registration of military prowess by some of these same citizens seems like rubbing in the fact of their entanglement in a military order.

A Defender of Faith in the Old Morality

A DEFENDER OF THE FAITH is always welcome, and especially a defender of our faith in our common humanity. When so many people are deeply infected with skepticism as to the moral soundness of the rising generation, it is a comforting gospel for such an age of doubt that assures us that youth is still on the whole pretty sound and sensible. Some such meaning we attach to the writings of Mr. Stuart Sherman which have appeared in the Atlantic from time to time and now in "My Dear Cornelia." He is at heart, moreover, a defender of the general system of morality which the new and nasty school of ethical theory, represented in the advanced fiction which throws decency to the winds and finds lovely new names for ugly old things, calls old-fashioned or mid-Victorian. No man of letters, we think, is speaking more courageously or more effectively on the side of the essential moralities. He speaks effectively, partly because he writes cleverly and readably, and partly because his position is not that of fanatical denunciation of all new attitudes, even of startling attitudes, but involves a realistic recognition of changing manners and unworried willingness for youth to find out some things for itself and make its own revision of time-honored codes and taboos. It is not enough for young people to be just "nice," and to keep the "bloom" of a naive innocence. Life has to be lived, and that not on a vegetable basis—not even in the similitude of such lovely vegetables as the lily and the violet. But give life a chance to develop with some freedom and

without fussy insistence upon merely traditional inhibitions, and it will show itself so clean and so wholesomely creative that it will preserve its essential values while sloughing off some of its familiar inherited customs. So Sherman's "Professor" refuses to become as excited as his beloved but conservative Cornelia over the undocility of young Oliver and Dorothy, and these engaging youngsters seem in a fair way to turn out pretty well.

Added Fuel for an Old Argument

E DUCATORS can generally insure a warm session by starting an argument on the merits of coeducation. So can some other folks. The argument has a tendency to travel in a circle, and the rim of the circle is worn by now to such a rut that there is little likelihood that the participants will climb out and blaze a new path. The east will continue to educate its youngsters in colleges in which the sexes are kept distinct, even though they may be located on adjoining campuses. The west will continue to practice coeducation. Just to add to the material for the old argument, however, it is of interest to regard the announcement recently emanating from the University of Kansas. This institution was founded in 1866. As in the case of most of the state schools of the west, students swarm through its courses. A great many campus romances result. Now comes the dean of women with the affirmation that, in all the years since 1866, of the hundreds of marriages contracted between students of this university, only one has ended in a divorce court! Is this because the parties to these marriages have had something like a common intellectual foundation on which to build their homes? Or is it because they have had four years of companionship in which to gauge the likelihood of mutual happiness? Or is it because the college is in Kansas? Or why? At any rate, champions of coeducation will do well to file the fact for future reference.

An Ancient Church in the Throes of Readjustment

THE GREEK ORTHODOX CHURCH is entering a period of reconstruction. What the outcome may be it is too early to forecast. It seems certain, however, that the course of that communion will be more deeply affected than by any experience it has undergone since its incorporation in the dynastic system of the Romanoffs. Observers have frequently said that the Greek church has suffered loss of spiritual power because it escaped entirely the quickening of the reformation and counter-reformation periods in Europe. It is doubtful whether the changes now afoot will be as largely in the realm of mind and conscience as were the changes that the churches of western Europe went through four hundred years ago. But it is altogether likely that these changes, even though they are primarily political, will be so drastic that they will make a lasting impression on the inner as well as the outer life of the orthodox church. The end of an era that had continued in the Greek church since the fall of Constantinople is marked by the Turkish expulsion of the patriarch from

that city. Equally striking is the change in Russia. As Dr. Harry F. Ward pointed out in his article in *The Christian Century* of February 12, the orthodox church in that country has largely resisted the efforts of various reforming groups. It remains wedded to ancient modes. Meanwhile, the communists are centering their anti-religious efforts on the young, and with disturbing success. The men directing the campaign against the old church await with confidence the swift coming into maturity of a generation totally weaned away from the old type of worship. They no longer try to exterminate the old ecclesiastical order; they count on the calendar to starve it to death. And now, with the Greek section of the church in political retreat, with the Russian section in a desperate struggle for survival, the intensely ambitious Hohenzollern dynasty in Rumania introduces a new element by an open bid for the political leadership of the Greek Orthodox world. The elevation of the metropolitan of Bucharest to the rank of patriarch, and the effort of the ministry of cultus to sweep out of that country every vestige of nonconformity with the Greek church, means only that. In the present condition of affairs in Russia and the Balkans, as well as in Asia Minor, it is possible that the Rumanian ambitions may, for the moment, be achieved. If they are, however, that must be taken as a sign of the waning power of the orthodox church. No communion under the political aegis of a state like Rumania can hope for large temporal power. Perhaps it is better so. Perhaps the best thing that could happen to the Greek church would be an utter loss of secular might. Out of that loss might come the inner spiritual reformation that would make the communion a vital religious force in the building of the world kingdom of God.

And Now, a Golden Rule for Preachers

IN THIS DAY OF CREEDS, when more than 800 codes are reported to have been formulated for the conduct of various American businesses, it may not surprise many to discover that it has been felt necessary to draw up a code of ethics for preachers. The golden rule may be as all-sufficient as Mr. Nash and others say it is. But even preachers now and again need to have pointed out to them some of the implications of that rule. And the preachers of Ohio, meeting in the annual convention of their state federation of churches, felt it wise to adopt a regular code for their profession. The Ohio code, which was presented by Rev. Irvin E. Deer, secretary of the council of churches in Dayton, is, like so many other codes, largely a negative matter. It lays down three things that a minister will not do if he is a brotherly member of the order of ministers: He will not entice members to transfer from other congregations to his own. The Ohio preachers acknowledge that the job of persuading may be "artistic and covered by apparent feelings of concern for the welfare of other congregations," but they have no doubts as to the bad ethics of such practices. Neither will most other preachers. The second point in the new code debars ministers from trying to win acceptable musicians, both instrumental and vocal, away from other congregations, and into the service of their own. It is not likely that much exception will be taken to condemnation of that practice. Toward the third proposal, however, there

may not be such general agreement. Preachers are not to build up their Sunday evening congregations at the expense of other congregations. Among other things, this is said to mean that "fraternal organizations, clubs or other groups, composed of members from all congregations in the community, should not be urged to accept invitations to attend one certain church for 'special services,' but congregations should wait for these groups to take the initiative in asking for special services." Such is the Ohio beginning at a code of ethics for preachers. What will other states have to offer in addition?

The Disturbance at Fisk—What Does It Portend?

TOO LITTLE ATTENTION has been given by the daily press to the recent trouble at Fisk university, the institution for Negroes conducted in Nashville, Tenn. Such comment as has been made has been inclined to treat the disturbance with brusqueness. It is said that Dr. W. E. Burghardt Dubois, and the group of radical Negroes who follow his leadership, have been responsible for teaching an inflammatory doctrine, designed to increase racial hatred, and bound to lead, in the words of one church paper, to the end of "true Christian education" for Negroes. Dr. Dubois, a graduate of Fisk, is said to have proclaimed a platform of education by Negroes for Negroes. In other words, that colleges at present conducted by the churches for the education of Negroes, but usually administered and in some cases staffed by whites, should be placed under Negro administration. This agitation is said to have reached its greatest strength in Fisk, leading finally to a demonstration on the part of some students that is alleged to have included the use of firearms, and certainly brought about the intervention of the Nashville police. Fisk has been one of the notably successful schools under church auspices devoted to the higher education of Negroes. The success of its present administration is indicated by the comparative ease with which it has weathered the present storm. The temptation, among both races, to attribute the outbreak to the machinations of a very small and irresponsible group of agitators is natural. Progress in the readjustment of interracial relations has been encouraging of late, and such disturbances as the one at Fisk are, therefore, the more resented. It would be foolish, however, not to look the incident in the face. The cleavage between Negro leaders, as typified, for example, by Dr. Booker Washington and Dr. Dubois, may be admitted. But the avowedly radical propaganda of Dr. Dubois makes headway only because it is in accord with much of our present time-spirit.

America's Race Problem in Its World Relations

THE NEGRO the world around is becoming increasingly self-conscious as an exploited human. There have now been three sessions of the international Pan-African congress, in every one of which this con-

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cept has been strengthened. The same watchwords that are being raised by the exploited peoples of Europe and Asia—self-determination, self-expression, self-control—are now being raised among Negroes. Dr. Dubois represents one phase of that agitation in this country; Marcus Garvey another. Both, fortunately, are still more than counter-balanced by Negro leadership of another type. But both must be taken into account. The disturbance at Fisk was, of itself, of but minor importance. But as an indication of sub-surface movements it has deep meaning. Nothing could more clearly show the desperate need for the immediate strengthening and extension of the sort of constructive contribution to the whole issue being made by the commission on inter-racial cooperation and the commission on race relations of the Federal Council of Churches. Some churches, and some Christian individuals, have already given support to these efforts. What has just happened at Nashville shows how imperative it is that this support be increased many times. The evil has a long head start. Foreign observers have again and again expressed their fear that it has gone so far that it may undermine the foundations of the republic. The outbreak at Fisk should make what have seemed to the majority of Americans mere theoretical forebodings almost too concrete and near at hand. Here again looms a question for which the nation can find a final answer only as it finds the Christian answer.

Professor Ross Traces War to Male Domination

REAR-ADMIRAL FISKE seems to feel that the only way to be sure of bigger and better wars is to put the women under restraint. Dr. Edward A. Ross, the Wisconsin sociologist, agrees with him. At least, he is persuaded that wars come from the domination of the male, and that the hope of future peace lies in the growing power of womanhood. This is the way, in his "Social Trend," Dr. Ross puts it: "It is chiefly because men run them that states, when they are crossed, bristle up like wild boars. Women do not resort to bloodshed to settle their disputes, and states would not do so if they reflected woman's bent. The fact that some of the worst chauvinists and force-worshippers are women, that in belligerent nations women are among the most obstinate 'die-hards' and haters, does not prove woman bellicose by nature. It proves simply that she can be duped. By making out the war to be 'defensive' and representing the enemy as aiming to destroy her sons and her home, the wily militarists arouse and enlist woman's maternal and life-conserving instincts. No, in faith, it is the men that must bear the blame for war. Until their minds are drugged with falsehoods women see wholesale homicide for what it is. When right after the worst self-inflicted calamity that has ever befallen the white race, one hears bull-necked militarists detail with calmness—nay, even with professional zest—what 'we' will do to our enemy in the 'next war,' ignoring always what the enemy will be doing then to us—one is tempted to let the women take entire charge in the hope that they would put these ultra-he's where they belong—in the mad-house! During the age-

long struggle to extend the reign of law, the ultra-he's ruffled up at every suggestion of arbitrating private disputes or submitting them to a tribunal. The courts have cut the combs of these game-cocks, but it is just the same spirit, inter-reflected among millions of males, that gives us the haughty, defiant state, willing to enter a bout of mass slaughter rather than yield a point. It is to be hoped that the new women citizens in all lands, rejecting the homicidal traditions of the he-state, will impart to the government something of their own reasonable and pacific disposition."

The Blessed Day of Our Neighbors' Destruction

WHY DO SO MANY PEOPLE cherish hopes of the speedy end of the world? And why should these prophets of disaster be disappointed and chagrined at the frustration of their oracle? It is not an affair of idle or incidental interest. Our religious life is shot through with the spirit which fosters this type of millennialism. It is not alone the recent spectacular exhibition which the newspapers did their full duty to call to public attention; nor the prophetess in her residence in Southern California who incited her followers all over the country to arrange their personal affairs and await the sweeping cloud which was to bear them to the hill-top near San Diego, where the ascent to heaven was to take place; nor the small group on Long Island, headed by a picturesque leader and his family who held the front page in the papers for several days. Nor yet the Millerite debacle of 1843, when thousands of believers expected the cataclysmic end of the world to arrive in that year, and after its failure to arrive laid the foundations of the Seventh Day Adventist sect which still remains. It is, we say, not alone such fantastic and eccentric sects in which dwells this strange desire to share the eternal bliss of abandoning their unbelieving neighbors to their doom. Only a year ago the fundamentalist leaders of the regular orthodox churches gathered a great crowd of 15,000 people in Madison Square Garden, New York, and induced them to applaud predictions of the nearby end, direful to all not among the elect. The event was made to seem so near that the delay of even the past twelve months must have proved exceedingly embarrassing.

These predictions always involve physical cataclysm: the material world is about to come to smash. But this prophecy does not have back of it scientific assurances. Science contemplates the eventual running down of the physical order. Energy is constantly being dissipated, and no renewal is in sight under the present order of affairs. But no scientist finds the end imminent. One has recently estimated the life of the average star or sun. It is thirty trillions of years. Our sun is believed to be about five hundred billions of years old. That leaves it a prospective continuance of a rather sizeable number of years. While our poor, cold planet will doubtless be a cinder long before the sun may be said to have grown old, yet even life on this earth is certainly in no "imminent" prospect of extinction as a result of causes known to scientists.

Even scientists are wondering over certain unexpected antics of our moon. She was from three to five seconds late at the time of the recent solar eclipse, and when she did arrive was found to be a mile out of her course. None is yet sure what is the matter. One surmise is that we have picked up another moon from an eccentric orbit, and the gravitational pull of the earth has set it swinging within our celestial zone. In turn the pull of this new neighbor is deranging the lunar schedule. But even scientists announce this as a guess. Small as the newcomer is—so small and dark as to have escaped the discovery even of the best telescopes—she might cause much local havoc by a collision with the earth, say, on lower Broadway or at the Michigan Avenue lake-front. But no contingency offers any prospect of an early physical world cataclysm. Predictions must be based upon other events or forces than those of the physical world. The grounds are moral. Just how moral forces are going to bring about the predicted physical cataclysm remains unexplained.

The grounds, then, being moral, why, again it may be asked, is this event to be anticipated as imminent? A righteous God will have it so. But "righteous" according to what standards? Whose God is about to bring this thing to pass? How many of us democrats like to confess that we worship a God who will without "consent of the governed," doom to destruction multitudes of human beings, while a meager few are to be caught up to bliss? Millions of devout people believe in God—but a God capable of this program! Who wants to worship such a God?

This is the God of the Bible, it is said. But what Bible? Whose Bible? Millions honor the Bible who do not believe in such a God, nor expect him to bring such an event to pass. Who reads the Bible to this effect? Why does one read such doctrines into or out of a Bible where millions find a revelation of love and good will to humanity?

Is it not plain that those of us who believe in this program do so finally because we want to? The righteousness which we wish to have vindicated by such processes is our righteousness. The Bible which we find teaching such doctrines is the Bible of our private interpretation. The God who carries out this program is the God of our creation. Now that we contemplate our handiwork, what do we think of it?

If this is fair accounting, how may one explain the charming gentleness of many who hold these beliefs? Those who personally would not harm a fly are often surest of the validity of these terrible doctrines. This is, indeed, not easy to explain. Hence our comments. We ask our readers why. Why is it that so many of us use God to do work to which we should consider it a defilement to put our hands? None of us would, even in our most frenzied moments of righteous indignation, sally forth to shed the blood of our unbelieving neighbors. But we let God do it for us. We expect him to do it. We hope that he will do it. We want him to do it. We contemplate the event as the vindication of his and our own righteousness. Lurid descriptions of havoc and slaughter, attending the end of the world and the judgment of the wicked, vastly entertain and feed the spiritual natures of great congregations of "believers," in this very day of grace, and in this God-blessed land of ours.

What is there in us to make this possible? Is there a streak of the vindictive in us, survival of the savage, which those who repudiate the doctrine of our evolution from the animal mistake for a strain of divinity? Has the war and its orgy of hating tainted our spiritual nature? It is noteworthy that this type of millennialism crops out most luxuriantly just after wars. The other day the morning papers announced the terrible catastrophe in a mine of the Ruhr, which was at first reported to have snuffed out the lives of two hundred persons. A reader sadly commented upon the event. His neighbor, a prominent church officer, an eminent and useful citizen, a lover of his kind under most conditions, asked, "Were they French or German?" "They appear to have been Germans," was the reader's reply. "That's good!" commented the good man.

Are all of us that way? Does this streak run through all? Are our war-time haters still in such good trim? Hudson Maxim, in his recently published biography, tells of incidents connected with the Millerite movement of his childhood. Lucinda, among the faithful, was peeved by the overshadowing popularity of her rival Rebecca, also among the faithful. On the fateful night when the end was to come, she climbed, in her white robe, to the ridge-pole of the house. From this vantage point, when the overzealous bell-ringer prematurely pulled the rope to announce the actual arrival of the Lord of glory, she leaped out into the unsustaining atmosphere with the cry, "Take me, Jesus; take me ahead of that old Beck Adams!" Is there a streak of Lucinda's jealousy running through all millennial hopes? Do we want unbelievers destroyed because they shamelessly decline to believe what we want them to believe? Are we so peeved because what we esteem to be unrighteousness does not work the speedy destruction of the wicked, that we must call upon an omnipotent God arbitrarily to vindicate our scouted preachments?

And this Christ, whose return to earth is to be attended by all this havoc, who is he? What has wrought in him this amazing change from the Christ who put his implicit trust, even to the death, in moral forces, when formerly on earth? Has he turned autocrat and, like all autocrats, bloated with power, does he now strike out in rage, when once he could only pray in the direst extremity, "Father, forgive them, for they know not what they do?" What has converted the Christ of Bethany and Golgotha into this unrecognizable slaughtering conqueror?

Can the prevalent millennialism be construed as aught but moral defeatism? We have professed to believe in the all-conquering power of love and good will. The Christian has staked his all upon it. He has declared it to be the saving power of the world. Is not such millennialism the confession that this confidence was misplaced? Love and good will have failed, after all. The supreme sacrifice of the cross was simply a gesture. Christ died that he might get to glory, marshal his conquering hosts, and, returning, wreak conquering vengeance upon those in whose hands he formerly lay submissive only because he was impotent. Come into his power, his professions of love and good will are found to be but a ruse. Now he shows his true colors. He does not love his enemies, after all.

How many of us like this sort of thing? How many ardent millennialists have searched the deepest recesses of

their hearts to discover why they are so devoted to such doctrines as are now prevalent? Whence comes the compulsion that we should believe this horrible creed? What sort of God is he who wills and works such events? What sort of a Christ is he who appears at the head of a conquering host? What manner of believers, and neighbors, and lovers of righteousness are we that we want all of these things to come to pass, not simply fear in our moral timidity that they will occur, but yearn to have them occur, must have them construed as "imminent?"

How many of us are prepared to enlist as moral defeatists?

had to turn about and come back, or whether it be indeed as the Geographers have declared unto us.

So we take the wings of the morning, and dwell in the uttermost parts of the sea, but we are not far from the love of the Good God who hath guided us thus far, and we are together.

Thoughts After the Sermon

IV. — Dr. Morgan on "The Mind of Christ"

SOME SERMONS affect me with a desire to be left alone, to go off by myself and reflect upon the message of the preacher in undisturbed meditation. Other sermons leave me with an impulse to seek out other listeners and compare my impressions and thoughts with theirs. Dr. Campbell Morgan's sermon in last week's Christian Century has produced the second effect. Left to myself I do not quite know what to think. The fact is I had some difficulty in following the thoughts of the preacher. He did not seem to give me the satisfaction of anticipating his direction, and even at the close I am unable to grasp the whole under any unifying thesis or purpose. Nor as compensation for the absence of such a unifying principle in the sermon were there spots in which I felt my emotion stirred or my resolution roused. This is why I could wish to talk with other listeners and discover what the sermon meant to them. Dr. Morgan is a great Christian preacher. People in large numbers wait upon his ministry. Undoubtedly he feeds their hearts and minds. Perplexed as I am over this single message I must assume that the explanation is in myself. It is possible, of course, that this sermon is not typical or characteristic of the preacher and that his strength and eminence rests upon other qualities that are not so plainly present in this particular discourse. Any preacher varies at times from his own norm. Yet I am inclined to reject this hypothesis, for the sermon is formally well constructed. It has symmetry, even if it seems to me to lack movement. It is evidently the product of painstaking and skillful craftsmanship. The sermon more probably than not expresses the preacher's method and characteristic message.

This method is that of expository preaching, and expository preaching is at once the most effective and the most difficult of all the ways of interpreting God to man. I confess that most of the expository preaching I hear does not feed me, and I think it is because the preacher too often treats the scripture as a thought-world by itself, a kind of special transcendental world of ideas into which we may climb on occasions of worship or religious reflection, leaving our ordinary working categories of thought behind us. It seems to me that Dr. Morgan has done this in this sermon. He has interpreted the mind of Christ in terms that are highly sublimated, generalized, abstract, whereas I cannot think of the Master's mind save in terms that are very concrete and specific and warmly human. But Dr. Morgan says that the "cardinal elements" in the mind

The Shape of the Earth

A Parable of Safed the Sage

I SPAKE unto Keturah, saying, I have often wondered about the shape of the Earth.

And Keturah said, They taught me in the Geography that it was Round, and I do not think that it hath changed.

And I said, I do not feel too sure about that, and it may be that they have been fooling us. Let us go around and see. And if we come back again to the same place without turning about, then we shall know.

So we began to prepare. But we took thought and considered, and we consulted such as be wise in Physick, even the Chirurgeons and Physicians, and they said, It were more prudent if Keturah should remain on this side of the water.

And I said, My dear, when the Virtues were distributed, thou didst receive thy full share, and became in addition Residuary Legatee, but one grace thou lackest. For thou art not a Good Sailor.

So we decided that I should go alone. And it was rather a Solemn Decision.

But on the day before we were to have separated, Keturah said, I also go with thee.

And I said, Then must we see the Photographer, and have thy Picture inserted in my Passport.

And she said, I have seen him, and here are the Pictures.

And I said, Keturah, we have ever taken counsel of our Faith rather than our Fears, we will do this thing together.

And so we paid the fare thereof, and we found a place in the Ship where there was room for us, and we said, The Lord do so to me and more also if we see not this thing through together. For we have been together a long, long time, and by the blessing of God we shall do this together also.

And thus it is that we sail forth on this new adventure. And if the Earth be flat, we shall come unto the end of it, and turn back; but if it be round, then shall we keep on going until we come back again.

And divers of our friends spake unto us, saying, We hope that we shall know of your journeyings, and that there will be Parables that grow out of them. And I have promised them that if God will, it shall be so. But what experiences shall come to us, and what parables shall be made out of, that I know not. But when we come back again, we shall be able to answer those who inquire of us, and tell them whether we have found the earth a place where one

of Christ are "the consciousness of the beauty of holiness, . . . the consciousness of the worth of lost and degraded things, . . . and the consciousness of the glory of realizing the possibility of all lost things." I do not find myself disputing with the preacher; indeed I cannot do otherwise than agree with his every sentence and paragraph. But I keep asking myself, now that the sermon is over, what does it all come to? It is logical enough. It is scriptural enough. But does it mean anything for my life? Is it vital?

I do not object to the outline. The three "cardinal elements" were perhaps truly in the mind of Christ, as the preacher said. Yet there was so much else in the Master's mind, that I cannot quite go the length of accepting these logical and abstract formulations as more cardinal than some other elements. I suppose one's general point of view has considerable influence in determining what one finds in the mind of Christ. I am in the habit, for instance, of finding the heavenly Father's will fulfilled in a kingdom of love on the earth as the most cardinal of all Jesus ideas. Perhaps this idea is included in the cardinal elements set forth in the sermon, but I cannot think it was consciously intended to be included or it would have been made explicit and dwelt upon.

Expository preaching that moves exclusively within the circle of the scripture text itself, matching scripture with scripture, fitting text to text, discriminating finely between the niceties of this utterance and that, and ending somewhere within the body of the scripture, no doubt makes its appeal to minds of a certain type, but I do not think it is a full presentation of divine truth. The scripture leads back to the will and mind of God and it leads out to the life of man. It is not an end in itself, not a world of thought in itself. It is the carrier of truth from God to man. And the expository preacher must keep both the living God and the actual everyday man in view continually or he will find his preaching moving round and round in a circle of abstractions and literalisms.

It may not be quite discreet to think out loud such thoughts as these after hearing *any* sermon. Because a sermon is so much more than its words—it is so much more than a sermon! The manner and spirit of the preacher is as truly a part of the sermon as are the words spoken, and no doubt if I had heard this discourse on the Mind of Christ in Fifth Avenue church instead of The Christian Century's pulpit it would have started my thoughts in other and perhaps more fruitful directions.

THE LISTENER.

VERSE

Devotions

I ALMOST never say my prayers
With smoothly folded eyes—
So many prayers go blundering
Each day to paradise.

I'd think that God would tire so
Of prayers all neat and trim,
When rows and rows of them each day
March stiffly up to Him.

I wait until some cool, fresh dawn
When He goes down our walk,
And then I run and slip my hand
Within His hand and talk.

ELLINOR L. NORCROSS.

Temptation

THEY TOOK him to a mountain-top to see
Where earth's fair kingdoms flung their golden net
To snare the feet and trick the souls of men.
With slimy craft and cynic guile they said:
If he but sees the glory and the pride,
The pomps and pleasures of this tinsel world,
He will forget his splendid futile dreams.
And so they took him up and tempted him.

They pointed far across their level earth,
East to the fabled empires of the Ind,
Whose rulers' power was as the power of gods,

Where caravans with tinkling camel-bells
Brought silks and perfumes, pearls and ivory,
And tribute from far humbled provinces;
South to the magic kingdom of the Nile,
To Nubia and Abyssinia,
Jungle and desert kingdoms, rude but rich
With slaves and gems and golden yellow sands;
Northward to barbarous lands but dimly seen,
Savage but surging with unmeasured strength;
West where Rome's empire sent her legions forth,
Conquering, building, ruling with wise force,
The mighty mother of an unborn brood
Of nations which should rise and rule the world.

All this they spread before him, tempting him,
And watched to see ambition light his eye,
The lust of power darken his bright face,
And avarice crook his hands to clutch the gold.

But from the mountain peak he raised his eyes,
And saw the deep, calm sky, the stars, and God.

WINFRED ERNEST GARRISON.

The Immortal

THE gyves of death can never bind
The chosen lords of song:
Their lyrics speed upon the wind,
Their words as steel are strong.
The only weaklings death can hold
Are they who write their wills on gold!

THOMAS CURTIS CLARK.

States' Rights and Child Labor

By Ross L. Finney

THE PUBLIC DISCUSSION on the child labor amendment has apparently entered a new phase in those states where the legislatures are now in session. It boils down now to a serious discussion, with sincere opponents, of the states rights versus centralization issue. The purpose of this paper is to throw upon that issue some little light from social psychology. There appear to be three classes of opponents to the measure: First, what Roosevelt used to call "syndicated wealth," behind the scenes; second, honest minded men, mostly of legalistic leanings, whose legal traditions lead them to fear centralization; and, third, the echo. This article is addressed to the second class.

But first, a few words about the dishonest propaganda from sinister sources, mentioned in a previous article. The opponents of the second class, for sheer shame as we may suppose, have let most of the gas out of that balloon. Let us quote from an argument *against* the amendment by Everett Fraser, dean of the law school of the University of Minnesota. He says:

The child labor amendment proposes to give congress power to limit, regulate, and prohibit the labor of persons under eighteen years of age. The object is to protect children from labor which might hinder their education, injure their health or retard their development; to insure so far as possible that they may become physically and mentally capable citizens. Parents should see to this; most parents will. But some parents are careless, selfish and shortsighted. They rob the children's banks. They prevent the accumulation of capabilities that would insure the children's future. Child labor laws will not affect most parents. They will provide for their children better than law will ever require. Some children, however, require the law's protection.

There is nothing of bolshevism, communism, or socialism in the object. It is intended only to do in another way what is now being done in a measure by almost every state in the union. The amendment aims at nothing new, only at a new way of doing it.

If power to protect children from harmful labor is to be given to the federal government at all, the proposed form of amendment is apt for the purpose. No greater restraints or prohibitions will follow its adoption than the states could enact at the present time. There is no reason for fearing that congress will ever attempt to prevent harmless labor by children in the home or on the farm. The power must be broadly granted to accomplish the purpose. There are forms of labor in which children under eighteen should not be allowed to engage at all. Some forms of labor, for example night labor, should be forbidden up to eighteen, particularly to girls. The power must be broadly stated to get at harmful labor, but it does not follow that it will be broadly exercised. The amendment is a grant of power and not legislation in itself. Nothing will be forbidden under it except as congress provides. Surely congress can be trusted to act rationally in such a matter.

"Nevertheless the amendment should not be ratified," etc.

He then proceeds to the argument against centralization; which merits serious consideration when sincerely presented. It is, indeed, one of the most central and vital issues of our times.

It may be said that many of the best legal minds clearly recognize the drift toward centralization, and accept it as an inevitable consequence of the new order of things into which our modern world has come. Accordingly they are

scrutinizing the premises of the old dogmas and precedents, and seeking means of readapting our legal system to the new social and industrial regime. Among such may be mentioned Roscoe Pound, dean of the Harvard law school. He seems to be exalting the scientific spirit and the social point of view in the study of law; and interesting young men not merely in inquiring what the law is, but also what the law ought to become in order to meet the needs of the new industrial and social situation. The country owes him a vote of thanks for refusing to be tempted away from such a work by the offer of a university presidency; since we need desperately the kind of lawyers he is making at Harvard.

STATES' RIGHTS AND INDUSTRY

The application of the states rights versus centralization issue to the regulation of modern large scale industry ought not to be hard to see. But to see it we must first recognize that the old world of small shops and small firms has passed away. Power driven machinery has given us corporations, holding companies and interlocking directorates. The industries of manufacturing, mining, transportation and banking are now organized, barring minor exceptions, on a national scale. And with the passing of the old fashioned small shop and small firm, has passed the utility of many of the old precedents and theories. They are about as useful as a whetstone in the toolbox of a self-binder!

This is why Mr. Roosevelt said in his message to congress in 1907: "The states have shown that they have not the ability to curb the power of syndicated wealth." The states can pester the great corporations; but regulate them the states can not. The right of the states to regulate industry is therefore like the right of the lamb to lie down with the lion—a right about which the lion is very solicitously concerned. And as for taxing them, that is a question of competence versus impotence; and the truth is the states are largely impotent. Net profits taxes—the only really effective sort—can be collected only at business centers. The states have the right to go after the bacon; but only Uncle Sam is at all likely to bring it home. In which case it would seem that the states ought to have the right to deputize Uncle Sam.

WHAT CAN STATES DO BEST?

Let us now turn our attention to matters of less strictly industrial import. Will the reader please take his pencil and make as long a list as he can of things which the states can do best, without interference or supplementary assistance from the federal government. Roads? Hardly! So many people are now doing interstate, and even coast to coast, motoring that we need interstate and transcontinental roads, involving long stretches where the states have neither the means nor the motives for building them. Disease prevention? Gossip has it that smallpox came to Minneapolis from Duluth, thence from Detroit, thence from Kentucky. It easily might have been so, whether it was or not. Control of rivers and regulation of floods? Ask

New Orleans. Where might not polygamy have spread from Utah had not the federal government stopped it there? Had northern cities no concern in the treatment that negroes were getting in the south; or do the rest of us have no stake in California's solution of the Japanese question? Or who can tell when the consequence of child labor will spread in some unexpected way, like the consequences of denying educational and other opportunities to the negroes.

If the reader can make a list he can do better than can the writer. And the reason is the railroad and the telegraph—both of which came *after* John Adams had talked so wisely about local self government. The states are all members one of another, connected together by the modern nervous system of steel rails and copper wires. And does not a nervous system need a brain? Will forty-eight ganglia do the work of a cerebral cortex?

STATES' RIGHTS AND EDUCATION

But the most fundamental aspect of this centralization issue is its bearing upon education. The mail train, the telegraph and the newspaper have created a homogeneity of froth eaters all over this country. When it comes to the trivial gossip and the intellectual trash of modern life, there is no such thing as localism any more. If the reader swung around the circle last August he would have learned in city and country alike that "it ain't gonna rain no more," everywhere. And now it's cross-word puzzles. And always it's some kind of catchword propaganda. Which means that the modern facilities for communication have actually increased the danger from foolish fads, dangerous popular fallacies and fanaticisms, and incipient hatreds of all sorts—unless some definite precautions are taken. And these fires can now spread along the lines of travel and communication, as in a house sprinkled throughout with gas-

oline. Nor should it ever for a moment be forgotten that sectional antagonisms are usually class antagonisms, since social strata crop out here and there like the strata of the rocks.

FEDERAL RESPONSIBILITY

The only safeguard is in a real intellectual homogeneity. The heavy intellectual substances out of which a successful democratic civilization must be made—the natural sciences, the social sciences, the ethical and spiritual ideals, and the fine arts—must be made the common possession of all the people everywhere. The local and sectional marshes of ignorance have got to be drained; otherwise the malaria will infect the whole body politic. And since these mental resources come only by systematic effort, that institution whose business it is to grind them into the systems of the young has got to be set up everywhere more or less alike. There must be equality of educational opportunity throughout the country; the life of democracy depends upon it. And how obviously that implies a responsibility for the federal government—of which the child labor amendment is but a sort of preliminary preparation.

Not, of course, that we should swing to the opposite extreme and paralyze the local units and the state governments. The business of the state government is to bring the local units up to minimum essential standards by means of supplementary assistance and judicious compulsion, always encouraging the local units to surpass the minimum standards on their own initiative. And that is also the duty of the federal government toward the several states. But this is exactly what the great corporations do not want, for obvious reasons. And as for those legalistic minds who keep harping on "states rights," one cannot help wondering whether they really have discerned what century it is in which we are living.

Shall We Proclaim the Truth or Search for It?

By Reinhold Niebuhr

IT IS NOT AN EASY TASK to be at the same time a prophet and a scientist. The one feels himself burdened with a message that must be proclaimed and the other sees himself confronted with problems that must be solved and facts that must be ferreted out. Yet the teacher of religion must more or less assume the burden of both offices. Life is too complex in its nature and too rapid in its development to warrant the affirmation of old certainties if they are not continually tested in experience and reinterpreted in the light of new truth. Yet religion is never so much a search for an answer to the mystery of life as a bold assertion that an answer has been found. Wherefore it follows that a successful teacher of religion must be both prophet and scientist.

Most modern teachers of religion have not found a very happy solution to the problem of the incompatibility of

their two professions. They are more ambitious to be scientists than to be prophets. They assert, with what seems undue emphasis, that they are going to follow truth, no matter where it leads. This temper is a natural reaction to the sins of the prophets' descendants. The descendants of the prophets are always priests and scribes who reduce their affirmations to rituals and formulas to which they cling with a pathetic tenacity, no matter what evidence life may present to the contrary. Thus they outrage truth and arouse a reaction of passionate and ruthless devotion to it.

Truth must of course be served; but "what is truth"? In a world in which personal values and physical facts exist in such complex relations ultimate truth is not easily apprehended. Is it not possible that in such a world, what is regarded as an unbiased search for truth may result in the obsession of unimaginative folks with physical fact? And

may such an obsession not result in the denial of spiritual values of real validity?

The fact is that men must search for truth in two worlds in which the realities are more or less incommensurable and for the apprehension of which dissimilar faculties are required. In such an enterprise it is the business of the philosopher to survey the whole field and attempt a synthesis of the efforts of the various searchers; but it is the business of the theologian and teacher of religion to be the advocate of personality. It may be that some day experience will prove that the science which destroyed the old homocentric universe has also destroyed man's estimates of his own significance when it discarded cosmologies through which those estimates were expressed and validated. That is possible, but it is not likely. And meanwhile it is inevitable that the human spirit should make a desperate, if not always confident, effort to reach a world in which the values which it holds dearest are guaranteed appreciation and preservation.

Religion is the advocate of personality in a seemingly impersonal universe. If some religions connive too much with the foes of personality, or if they assume the place of judge and jury when conflicting evidence is brought in, it is quite natural that the human spirit should find advocates who are loyal to its interests even at the price of disloyalty to the truth. Men are tempted to fight unfairly when the battle runs against them. That is why we have fundamentalism in an age of science. Fundamentalism means that the human personality is not above choosing advocates who will pervert evidence and browbeat the jury in order to gain a victory, or, rather, in order to avert defeat.

ORTHODOXY AND DOUBT

Frantic orthodoxy is never rooted in faith but in doubt. It is when we are not sure that we are doubly sure. Fundamentalism is therefore inevitable in an age which has destroyed so many certainties by which faith once expressed itself and upon which it relied. But it has been aggravated by a liberalism which has frequently played truant to the real task of religion because it was more anxious to appear unbiased in its search for truth than to establish truth which would preserve and validate the imperiled personal and spiritual values of life.

The abstract scientist will hail such a statement as betraying the very weakness of religion. It is not willing to make an unbiased search for truth. Let us freely admit the charge. We do begin the search with a bias. We have to because we must begin with an hypothesis. If the field to be surveyed is fairly limited and the facts to be ascertained are fairly simple and the evidence does not involve the interests of the searcher, the hypothesis may possibly be stated with absolute objectivity and involve little bias. Thus the physical scientist is able to project his hypotheses without any personal prejudices. But when the reality that is analyzed includes the whole of human life and the world in which it lives, and when it involves complex relationships of incommensurable values, the hypothesis becomes at once more important and more arbitrary.

Life is so complex that it may validate at the same time the theories of one who lives upon the assumption that it is "an eddy of meaningless dust" and of another who believes

that "all things work together for good to them that love God." Both theories cannot, of course, be finally true, but enough facts can be selected to make them appear true to the complete satisfaction of those who hold them. The hypotheses upon which we start determine the facts that we select.

If in addition we must deal with the interrelation of values and facts some of which are easily apprehended while others require imaginative and spiritual faculties to apprehend them, and some of which are immediately apprehended while others must wait for validation upon the experience of generations, the hypothesis from which we start becomes even more important. Thus religion approaches life with the hypothesis that the universe is at the heart of it spiritual and personal and therefore benevolent, and that this universe will not leave man to the mercies of a physical environment which destroys his dearest values by its blind and capricious forces.

AN ASTOUNDING ASSUMPTION

Such an assumption is, of course, astounding. It can be held only by souls who have the courage to defy immediate facts and will be held only by souls who have developed values in life precious enough to prompt such courage. Even a partial validation of the hypothesis can moreover be attained only by those who have enough spiritual imagination to transcend the purely sensual life. Thus it is that the great affirmations of faith must be held not only in defiance of some immediate evidence but in defiance of testimony against it by those who may be impartial in their devotion to truth but are not capable of ascertaining every kind of truth.

It is this necessity of defying immediate facts in the hope of securing ultimate evidence for your hypothesis which continually betrays religion into absurd dogmatisms. Dogma is necessary to religion, for dogma is simply a stubbornly held hypothesis; but the stubbornness which religion has acquired in ages of struggle with the foes of personality easily degenerates into an obstinacy which denies proven facts and clings to disproven hypotheses. Frequently this obstinacy becomes a convenient cloak for the mental laziness to which all men are prone and which in the case of the religious task, tempts them to deny truth which they are too lazy to bring into harmony with the values which they are expected to guard.

HYPOTHESES NECESSARY

This peril of religion cannot, however, tempt it from its essential task of boldly challenging men to live their lives upon the basis of a sublime assumption which can never be proven if it is not stubbornly held. "For he that cometh to God must believe that he is." Hypotheses must, of course, be finally proven in experience or discarded if they are not proven; but there is not much to choose between the fundamentalist who refuses to discard discredited dogmas and the modernist who sacrifices fundamental dogmas on insufficient evidence. A frank stoicism would be infinitely superior to some types of current modernism which leave the soul orphaned in the universe and deny it even the privilege of a manly rebellion against its injustice.

On the whole liberalism has steered a commendable

course between fundamentalism and modernism, avoiding arbitrary dogmatism on the one hand and connivance with naturalism on the other. Yet liberalism lacks prophetic passion. It has not been bold enough in stating the great affirmations of the Christian faith. Anxious to appear sophisticated it has shunned "the foolishness of preaching," which alone can guard the imperiled human spirit from naturalistic philosophies and, what is equally important, naturalistic ethics.

ETHICS THE HARDER TEST

It is particularly interesting to observe that most current liberalism is more successful in combating the philosophy of naturalism than the ethics of naturalism, that it is more ready to proclaim the dogma of the fatherhood of God than the dogma of the brotherhood of man, more insistent on a spiritual conception of the universe than on a spiritual appreciation of human beings. Immediate evidence runs against both dogmas. It is not easy to believe in the love of God in a universe that contains so many blind forces which play such havoc with the cherished treasures of the human spirit. Neither is it easy in a world which has so obviously divided men and endowed them with varying degrees of spiritual and intellectual powers to believe in the eternal significance of the human personality and the essential equality of significance of all personalities. It is not easy, but the Christian religion at its best insists on the one dogma as much as on the other.

The reason why so many men accept the one and only haltingly proclaim the other is because their own interests are involved in the first and not in the second. An insist-

ence on the spiritual nature of the universe saves our own soul from insignificance but an insistence on the spiritual value of all personalities merely grants our fellows, even the least privileged, what we frantically demand for ourselves; hence we "bless God and curse men who are made in the similitude of God." Perhaps we fall into this error not only because of self-interest but also because it is actually easier to develop a righteousness which gives us enough self-respect to be able to claim that we are children of God, than to develop a love which finds divine potentialities in other souls.

At any rate the churches are filled with prophets who boldly assert the tenets of faith against the abstract and physical sciences but are not so bold to proclaim the dogmas of our faith against the social sciences which are obsessed with the idea of fundamental inequalities in the human family and against the applied sciences which have built a civilization by the conquest of the nature which is more perilous to man's sense of personal worth than nature itself. This is probably due to the fact that the churches are filled with the privileged classes who are at the same time the intellectual classes. They know enough about scientific thought to sense the peril of an impersonal universe but they are so much the beneficiaries of modern civilization that the perils to the soul of an impersonal and arrantly secular civilization do not worry them. If religion is to serve modern men adequately it must be as ready to defy obvious fact in the field of human relations as in the world of natural fact. In both fields only the bold assumption will finally ascertain the ultimate realities and create the highest values.

Do Indians Have Rights of Conscience?

By John Collier

THERE EXISTS in America a national scandal which, being ancient and chronic, is not sensational. Involving at least through passive consent our whole electorate and much of our most revered institutional enterprise, and being not the vice or crime of one political party, the scandal is peculiarly enveloped with repressions. Racial, national and denominational *amour propre* are unconscious allies in it with vested interests thoroughly and cynically conscious. The victim directly is the American Indian. But indirectly it is the youth of America, the public stake in an immense national domain, and public honor—that sentiment of honor which has been a real influence in our race's past and which has not yet become vain.

This article deals with the bedevilment—the systematized persecution—of our Indians as worshippers of God. Readers of *The Christian Century* know something of the Belgian Congo, especially perhaps through the books of E. D. Morel. There are analogies between Congo history and American Indian history. The expropriation of Congo natives from their land was no more complete, hardly more summary, than in the case of hundreds of Indian tribes and nations. The destruction statistically measured—the killing of a population through massacre, outright starvation

and through that heartbreak which actually kills—was far swifter in California, under the American flag, than in the Congo.

But two analogies of a more specific kind are relevant here. The first is the system of government over a native population through unpublished administrative decrees, effective as statute law and construed and enforced solely by the administrator. This system did prevail in the Belgian Congo and has been ended. It did prevail on the Indian reservations and has not been ended.

COMPARISON WITH THE CONGO

The second analogy is intensely relevant. When Morel, Vandervelde and some others proceeded to make known the facts of the Belgian Congo, King Leopold resorted to counter-propaganda. It built on an elaborate defamation of the Congo victims. The civilizing process must not be capriciously examined when it is operating upon blood-drinking and sodomistic savages. Christian sympathy should indeed be extended to all sentient creatures, but creatures detestable are without the pale. Meantime the interests of the Leopold corporation were inventively coalesced with the interests of financial groups, high-society groups, denominational

groups and national blocs, and even with the interests of scientific societies. So the respectables of the earth moved to defend the Leopold regime, and no one was startled when the rightly revered chief American prelate of the largest Christian denomination on earth acted to nullify Mr. Morel's visit to the United States, and publicly espoused Leopold's civilizing work in the Congo.

Such a counter-propaganda is going on today in defense of that system of material and human exploitation of Indians which Lincoln called "an accursed system." All is well with the civilizing process; the civilizees are benighted and cruel, yea, sodomistic. In their tribal customs and particularly their religions they are followers of Astarte and their communities are Sodoms and Gomorrohs. (I am quoting literally from the propaganda.) This propaganda is chiefly aimed at the Christian congregations, because it is to the members of these congregations that the advocates of a new Indian affairs system are taking their appeal as a moral appeal.

PRESENT INDIAN SYSTEM

Indians are ruled by administrative decrees. Though citizens, they are government wards and are subject to the plenary power of congress, which in turn, through enactments and constructively, has remanded this plenary power to the secretary of the interior, that is, to the bureau of Indian affairs. By congressional statute, the Indian bureau is empowered to evict from any reservation any white person found undesirable—there is no court review even on grounds of reasonableness. By supreme court construction, the interior department is authorized to make regulations which have the force of statute law in so far as they do not conflict with congressional enactments. Publication of these administrative statutes is not required. They deal with property and with person, and where they are sumptuary or penal in character—likewise in all other cases—they are construed and executed by the administrative power solely. Thus an Indian is put on trial for an "Indian offense" by the administrator who made the law. He, the administrator or a remote agent thereof, is the accuser, the prosecutor and the judge. Jury trial there is none, and there is no appeal to any court.

The inherent atrocity of such a system must be left to present itself to the reader's mind. Here only the fact must be insisted on, as making intelligible what follows.

The persecution of Indian religious conscience is primarily an official act of the United States government, though in recent developments it has partially escaped the control even of the dominating Indian bureau. The official words for Indian religious worship are "dances" and "ceremonies," with the word "pagan" attached.

Indian religions are developments of that creed, or worldview, and ritual of magic, which have been universal among so-called primitive peoples. The most obvious, though possibly not the most primordial, expression of magical procedure is the symbolic imitation, through action, of the result which the worshipper seeks to obtain through his gods. This expression of magical religion may be as external, as little connected with inward exaltation or redemption, as are the prayer-routines of some Buddhists and some Christians. With most Indian tribes, however, the exter-

nalism of worship is enormously subordinated and there has emerged—not recently, but ages ago—a belief and discipline whose substance and whose object are a communion of souls. "What I do, the god does," external magic would say. "What I feel, the god feels and consequently does," mystical magic would say. The Indian would add: "On condition that I feel it with intensity, and with consecration, and that I deliver it in prayer to the god."

INDIAN RELIGION

The Indian is not perplexed with the debate between theological monists and pluralists. The god as experienced is the god. This god-experience comes generally as a climax of the religious disciplines of latter childhood, and is recaptured, made morally dominant in the soul and in conduct, and utilized for controlling natural events, by means of solitary disciplines and congregational worship alike. The congregational worship tends toward the form of community drama and is a recreation and an austere fine-art expression while being in every meaning a sacred worship. Among the tribes of our southwest it sustains a community drama which for unity and for decorative richness and for chastity, and chiefly for its power to evoke that which the Greeks called ecstasy, is today unapproached in the professional or community drama of Europe or America.

I should add that the Indian religions are moral systems, their chief use being perhaps that of binding the individual into the life of his race while sustaining the community as an institution for promoting fullness of inward life, and peacefulness, and carelessness about personal advantage. Among Navajos and Pueblos and some other Indians these religions have not changed, have not degenerated in any manner, and are kept alive with devoted conscientious educational effort by the parents and the tribal leaders, including the priests.

PERSECUTION

Now about the persecution. The Indians, and their religions, subsist under the plenary control, in effect, of the Indian bureau. The interior department has enacted a code of religious offenses. Says Commissioner Burke (in Circular 1665, April 26, 1921): "It is not the policy of the Indian office to denounce all forms of Indian (religious) dancing. . . . The sun-dance and all other similar dances and so-called religious ceremonies are considered 'Indian offenses' under existing regulations, and corrective penalties are provided. I regard such restriction as applicable to any dance which involves acts of self-torture, immoral relations between the sexes, the sacrificial destruction of clothing or other useful articles, the reckless giving away of property, the use of injurious drugs or intoxicants, and frequent or prolonged periods of celebration. . . . In fact, any disorderly or plainly excessive performance that promotes superstitious cruelty, licentiousness, idleness, danger of health, and shiftless indifference to family welfare. In all such cases the regulations should be enforced."

In 1923 Commissioner Burke broadened his program and there was posted in the reservations a yellow page wherein lovingly, almost tearfully, the Indians were informed that a year of grace remained. In that year they could make

voluntary abjuration and the commissioner would be well pleased; at the end of the year, they were reminded that "other means" were at his command.

That year passed, and at Taos Pueblo the first blow fell of a persecution based on no allegation of any specific wrongdoing or fault in creed, ceremonies, disciplines or in the tribal decalog. The Indians collectively, with utter dignity, refused to obey, since the order involved the suspension of the religious education of their children into the tribal religion. They appealed to the public, and announced that they would seek constitutional protection under certain treaty guarantees. The Indian office surrendered, but by its own actions the bureau had loosened the dogs of war—the passions and ambitions which impelled the Torquemadas of past centuries.

CAMPAIGN OF DEFACTION

To justify its own position—to prepare for a sweeping movement toward forcible repression of "pagan" religions—and to impede those seeking to enlist Christian congregations for secular justice to the Indians through reorganizing the Indian affairs system—the Indian bureau, and its allies, who include eminent men and societies, have launched a nation-wide campaign of defamation which goes far beyond a defamation of religions and amounts to an unspecified indictment of the Indians as a race. Writes the justly honored Herbert Welsh, for example, on behalf of the hoary Indian Rights Association: "One of our recent prolonged and costly struggles . . . is connected with the Pueblos . . . for here the old pagan customs and ideas have taken their stand for a last and desperate fight with progressive ideas and customs generally conceded to be the outcome of Christian thought and practice. In these villages there has been a recrudescence of nature worship. . . . We without hesitation say that they (the pagan practises) ought not to exist any longer, and that they are worthy of that infamy which justly attached itself to those Sodomites who flourished in the ancient days of Sodom and Gomorrah. These are the practises which were inculcated by the old Persian religion of Astoreth. . . . We have repeatedly entreated within the last few weeks President Coolidge to persuade, or command (the Indian office) not to hesitate any longer, but to return to their original position."

SECRET CHARGES

The Indian bureau, missionaries from two denominations, and two executives of the Indian Rights Association, united in a search for facts, or allegations, supporting the inquisition and the general policy, publicly maintained, of dismembering the Indian religions. They gathered sworn statements aggregating 60,000 words. The Indian bureau photostated these statements and it, with the aid of private societies, subterraneously circulated the exhibits, meantime referring to them in numberless propaganda articles as being the documents wherein the evil of the Indian religion was crushingly proved. These documents "proved," for example, the statement of Mr. "Pussyfoot" Johnson that the religious training of Taos Pueblo boys was "a two-year course in sodomy." No institution of learning dealing with Indian anthropology was provided with the affidavits. The writer, who is flattered through being advertised as the man

powerful enough to have revived dead religions in the breasts of whole Indian tribes—incidentally, by such a miracle, promoting sodomy—was not provided with the affidavits. They are now, however, in the hands of the organization whose secretary he is. Concerning these documents and their use, I can best repeat words used in the New York Times by myself on November 16 last, which have not been and never will be challenged:

"A careful reading of this material reveals, in its whole repelling volume, one charge and one only against the religious creeds, ceremonies or practises of the Indians. This charge—a fantastic one related to the Rio Grande Pueblos—is made by one witness, who is not cross-examined regarding it, and the other witnesses are not invited by the 'investigators' to corroborate or deny it. There are thousands of words of such narrative as could be gathered in any American town relative to the secular behavior of loose people. . . . Even as such, the allegations are false—in most cases wildly false—and the makers of most of them can be proved irresponsible. . . . But the sensational aspect is that documents, hideously pornographic and therefore necessarily secret, which do not even on their face indicate an immorality or cruelty of Indian religions, are rumored through a systematic nation-wide campaign. . . ."

But enough. My space is used up, and I must close with a hint as to the meaning and motive of the religious persecution, including its current phase of defamation against a voiceless race.

THE MOTIVE INVOLVED

The Indian is not merely victim of an arrangement which in theory, systematically, is "accursed," as Lincoln said. He is the government ward for whom a trust-estate of 128,000 square miles, worth billions of dollars, is administered by a trustee and guardian accountable to no court. The tentacles of a financial-political octopus grasp that property and that third of a million human beings in a system of exploitation possibly more complete than any which history records. Congress has power to change that system. Let the facts reach an unprejudiced public and congress would change that system. The Indian bureau and the interests whose tool it is, must keep the public blind. That is the meaning of the campaign of defamation, as it was the meaning of that campaign of defamation which King Leopold waged on a world scale.

As for the religious persecution as such, some missionaries have been content with it, while a few have demanded it. But as that dean of Indian authorities, Charles F. Lummis, has charged that, as can be proved circumstantially, the religious persecution of the Pueblos—at present the center of contest—is a straight economic affair. The Pueblos own their land in fee-simple under communal titles from Spain. Helped by their friends, these twenty tribes are now engaged in the recapture, under the recent Pueblo lands law, of extensive lands illegally taken from them. The material values are large—millions, or tens or even hundreds of millions in that country rich in oil. The Pueblos can, with the consent of the secretary of the interior, alienate their lands. While their tribal religions hold sway, they will never alienate these coveted lands. Smash their religions, and their tribal, communal bonds are forever

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destroyed. Their marvelous agrarian industry, itself an expression of their "pagan" religious life, dies, and the tribe, split with the white man's kind of dissensions but with none of the white man's calculating secular prudence, drifts apart. The lands go cheap to the white man. The white man knows it; the Indian bureau knows it too well. The war against Pueblo religion is a war to expropriate the Pueblos from their lands is the cheapest way. That is the whole story.

CHURCH RESPONSIBILITY

Churchmen who may read this article may say: Is it an important subject, after all? A famous churchman spoke thus recently, with an implied negative answer. His mind was filled with thoughts of international questions. This is my answer. There is an old, old debt to the Indian; there is a present agony, the agony of a physical and spiritual slaughter of a whole branch of the human race. There are precious values—beauties of art, secrets of moral education, profound values of comparative religion, and open secrets of the cooperative way of living. Millions of individuals may pass like dead leaves, but it is important only when institutions and forms of civilization pass, and the importance of institutions is measured hardly at all by the mere numbers of individuals living in them. And all of this—which can only be suggested—probably depends on the churches for its outcome whether tragical or happy. They, the churches, without exception existed for years or ages as tiny and suffering minorities. It is they who ought to be sensitive, and understand. At least to the Indians it is important that the churches attend to this subject. And the time is short.

The Cenotaph

By Oswald W. S. McCall

ON THE WAY to Downing Street I visited the Cenotaph, in Whitehall, a thing of plain, tall dignity, in graystone, with the simple inscription: "Our Glorious Dead." I cannot say that I approached it with any particular emotion: one grows weary of monuments and memorials that are official. Yet it could only be a man without feeling or imagination who could examine the wreaths at its foot and not find his self-control more than taxed.

I had been observing the numbers of men minus eyes and limbs, resulting from the war, men in the streets, not as beggars but going about their business as other men, and bravely trying to survive their handicap. Now I bent over the multitude of wreaths and bunches of flowers that are ever being renewed at the Cenotaph. There was no officialdom here, but a fearful, silent grief at the heart of old England.

Here are some of the cards I read—the first upset me so badly—I who was thousands of miles away from those who call me "Daddy"—that the others had an easy time of it: "To our daddy, from Amy and Jack." "In loving memory, on his 25th birthday, from his mother, and father, and family." In a little boy's large, wavering handwriting: "From Rex to daddy." I turned away so as not to be noticed making too much of a fool of myself, and I was just

in time to hear a sharp word of command, and to notice a small company of soldiers as they marched past smartly resume "eyes front" after passing at the salute. Of course no one stands near the Cenotaph with head covered. Here's another: "To my own darling, with everlasting love from his own devoted wife"—and then, as if feeling that the poor words told nothing, choicest words in our language though they were, she made another effort, alas! how futile—and added this: "Always in my thoughts." Still another, briefer, yet quite as full: "To Jack with all my love." And this: "In loving remembrance of my darling's birthday; from his loving wife." She still remains his "loving wife" as the weary, annual milestones are dragged past one by one.

An old man and woman attracted my attention. He was leaning over, adjusting a bunch of flowers they had brought. Her lips were trembling and her thin face was colorless and drawn. When he straightened up he was much taller than she, had been a big, strong man, and his face was still somewhat florid though his hair was white. He stood beside her as they both looked at the flowers they had placed and his face was set as stone. I noticed how clenched his jaw was. He would not cry. But suddenly his hand went up to his hat. In the deep preoccupation of his resolutely controlled emotion he had forgotten to remove it—and nothing confessed the stress of his feelings more! So they stood, and I, not without reverence, stood unnoticed beside them, and on the card they had placed was this: "W. H. Stephen, 2d lieutenant, 9th Leicesters. Fell in action, July, 1916." I suppose the strong man, his father, had insisted on putting it that way. But there was also this: "In loving memory of William, from mother." I watched until they turned away to look on other wreaths and flowers, and as they read remembrance after remembrance, some of which I have recorded here, I observed the man swallow heavily once or twice. The story of others' griefs was upsetting him, though he had controlled his own with the severe absence of demonstration so often a fetish with an Englishman. I was walking away but glanced at him again. He was standing behind his wife, his face very red, one tear at last on his cheek, and his lips parted in the gentlest, saddest expression of misery, as if he could hold himself no longer.

Down the street I stood, looking back, trying to recover so that my eyes might cool, and be presentable where I was going. But on the bus tops people bared their heads as they passed the Cenotaph. On the pavements men never forgot. London ebbed and flowed forever around its base, but never with covered head. How could I watch and yet cool my eyes?

One wreath had said: "In remembrance from the children of Chesterfield." I wonder if they realize, those little children. Of course they can't. It is as well, or they would grow old in a day! None of us realize; it would make us mad! The old passage of scripture that haunted me in that same city on armistice night came back: "Ye are not your own, ye are bought with a price!" On that night there had been another passage which, in the presence of these flowers—"poor, poor, dumb mouths"—now returned to me, almost with the authority of a renewed vow: "If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

The Book World

TOM SAWYER'S SYSTEM for whitewashing a fence had its merits. Following that inspiring example, the literary editor graciously permits a few friends to express their sentiments in regard to certain important new books. Professor Frederick D. Kershner, dean of the College of Religion, of Butler University, Indianapolis, contributes the following reviews on two recent volumes in the field of

Psychology of Religion

English writers are beginning to take an interest in the psychology of religion. Following the briefer work of Thouless, this new text, **THE PSYCHOLOGY OF RELIGION**, by Principal W. B. Selbie, of Mansfield College, Oxford (Oxford Univ. Press, \$4.20), adds another distinctly valuable contribution to the field with which it deals. The author includes much material which we ordinarily assign to the history of religions and some which it generally included under the philosophy of religion. His general point of view is that of an inveterate middle-of-the-roader. There is good in every position which has been advanced upon the subject, but not too much good. Truth is seen always as a middle ground position. One cannot help feeling that this attitude is a little overdone. Principal Selbie is doubtless familiar with Robert Browning's "Tertium Quid" in "The Ring and the Book," but this text scarcely shows it. Some of the chapters are exceptionally well done. The one on "The Hope of Immortality" is the best thing on that subject which we have seen in recent literature. On the whole this work is perhaps the most satisfactory treatment of the psychology of religion from the standpoint of a moderately conservative orthodoxy which has thus far been published.

PSYCHOLOGY OF RELIGIOUS EXPERIENCE, by Francis L. Strickland, professor of the history of psychology of religion in Boston University School of Theology (Abingdon), views the subject from the standpoint of the personalistic philosophy of Borden P. Bowne. The author accepts personalism as a dogma and interprets the phenomena with which he deals in the light of its implications. Religious education from the practical point of view also looms rather large on the horizon of the volume. The book will be acceptable in orthodox religious circles, a statement which one cannot always make with regard to texts on the psychology of religion.

Mr. Thomas Curtis Clark must spend most of his time writing poetry, judging from the quantity and quality of his output—but occasionally he writes an illuminating article about poetry, and now I have induced him to get one step further away from poetry by writing about a book about poetry. This ought to be good—a poet's criticism of another poet's book about the life and work of still another poet. Here we shall see what these poets think about each other. It is like sitting in at a meeting of the poets' club while they talk each other over. Only it is a pity that we cannot also know what Keats would say about Amy Lowell and what Amy Lowell thinks about Clark. Clark heads his contribution:

Amy Lowell Finds Keats Modern

In the minds of most of us it has been considered an axiom of modern poetry criticism that no poetry written before 1912—in which year the magazine *Poetry* was started on its career by Harriet Monroe—was to be considered. All such earlier poetry had upon it the ancient odor of Victorianism. Such poetry was soft, sentimental, general, diffuse. The "new poetry" of our modern day, on the contrary, was described by the leaders of the movement as concrete, brittle; not "over-appareled"; less vague, less verbose, less eloquent than the earlier poetry. This "new poetry" had set up as an ideal absolute simplicity and sincerity—an ideal which implies an individual, unstereotyped diction, and an individual, unstereotyped rhythm. Thus inspired, it becomes intensive rather than diffuse. It looks out more eagerly than in; it becomes objective. We borrow these terms from Miss Monroe's introduction to her anthology of the new poetry.

350

Miss Amy Lowell has been, and is, one of the leaders of the new poetry movement, with a special fondness for the poetry of imagism, characterized by "hard" non-adjectived images. She has also won fame by her "polyphonic prose," whatever that is. So vigorously has she championed the right of the twentieth century to create a poetry of its own to express its own ideas that she has been called the "drum-major" of the new poetry.

But Miss Lowell is always surprising her followers. A few years ago she brought out a book of criticism, one of the best-written and most interesting of modern books on poetry, the title being "Tendencies in Modern American Poetry." She revealed herself as a master of interesting prose and an adept at characterization. A little later she produced a lecture in which she attacked Walt Whitman, supposedly the father of the new poetry; she set him down as after all one of the Longfellow-Whittier brand of whiskered Brahmins—but of course somewhat more modern.

But now the real surprise! She comes forward with what is being described as the definitive biography of JOHN KEATS (Houghton, Mifflin Co. 2 vols. \$12.50). This poet of a hundred years ago had usually borne the curse of the modernists as over-sweetened, sentimental; a producer of much-adorned verse, with a hopeless tendency to sonnet writing. Now he is proclaimed, from the front pages of all the big literary reviews which are rushing in to give the Lowell book first notice, as "almost completely a modern man." Not that "he wrote as the modern poets do, but that he thought as they do, and as his contemporaries most emphatically did not." Of course, the biographer is to be congratulated upon her picturing of Keats as a poet who could describe what he saw so concretely and joyously that his readers today can see the dew on his poems, just as a few of his personal friends could see it in their day. The tragedy is that many of Miss Lowell's confreres have been denying themselves so much of delight in dismissing the immortal youth as the trumpets of the new poetry began to be blown, back in 1912.

All people of common sense are of course aware that poetry is not old or new, if it is poetry. The fine thing about poetry is that a wise man can scan the literature of all ages and make for himself a satisfying anthology of eternal verse. His anthology will include, no doubt, much of the wisdom literature of the Bible, much of Homer, some of Virgil, some of Dante and Milton and Chaucer and Spenser, with precious passages from Shakespeare, Wordsworth, Byron, Keats, Shelley. Nor will he pass without notice Lanier and Poe and Whitman. He will, moreover, find pure draughts of poetry in Lindsay, Sandburg, Arlington Robinson, Sara Teasdale—and Amy Lowell.

Whether this remarkable woman can produce poetry or not, it must be acknowledged that she can write fine and effective criticism and biography. That her new book on Keats is an advance over Sir Sidney Colvin's seems generally conceded. Miss Lowell's work is characterized by accuracy and vividness of style, and there is found in every chapter of the book the spirit of enthusiasm. It may be a surprise to some persons to learn that the author has for years been a Keats collector. Some of the illustrations in the new book are of Keats items included in her collection of Keatsiana. She has also made large use of the Morgan collection of New York, which includes many interesting Keats memorials.

The new biography will be found teeming with narratives of the poet's youthful joys and his later friendships. Miss Lowell has attacked most effectively two of the traditional beliefs regarding Keats: that his life was throughout one of great sadness, and that his sweetheart, Fanny Brawne, was entirely without appreciation of the genius of Keats. She pictures Miss Brawne as a girl of common sense, "with enough sweetness and depth to fall in love with the poet" and with rare patience with her lover who, being for months in a dying condition, was undoubtedly rather a difficult person to put up with.

Now, if only Miss Lowell can have the courage to forget her championship of imagism and polyphonic prose and free rhythms and continue her fine work as biographer, with further works on Shelley and Byron and Wordsworth—even Tennyson!

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Various persons about the office are permitted to contribute the following data and opinions about books which have been referred to them for examination while the literary editor has been devoting himself to weightier matters. These are, chiefly

Novels and Short Stories

It is seldom that one finds, within the covers of one book, as notable a galaxy of story writers as is revealed in opening *ACES* (Putnam, \$2.50), which is a collection of short stories assembled and published by the Community Workers of the New York Guild for the Jewish Blind, the proceeds of the sale to go to the support of the Center which they have established as a means of aiding their blind toward self-support. Edna Ferber, Kathleen Norris, Zona Gale, Scott Fitzgerald, Zangwill are all here, and seven others.

If one is seeking stories which afford not only entertainment but also thrills he will find just what he is looking for in *23 STORIES BY 23 AUTHORS* (Putnam, \$2.50). All the tales included are guaranteed to startle the reader, as there is something of the supernatural in all the stories and a state of terror seems to be the desired goal of their telling. Such writers as Edith Wharton, John Mason, de la Mere and Conan Doyle are represented.

Octavus Roy Cohen, hailing from "Bumminham," does not need to draw upon his imagination in order to describe the social life of the darker inhabitants of that southern city and its environs, although we do not doubt that he does add a few high lights at times. Lawyer Evans Chew, Seymour Mashby and Florian Slappey are at their best in Mr. Cohen's new collection of stories, entitled, *SUNCLOUDS* (Dodd, Mead, \$2.00).

Frank Shay has brought together in his new *25 SHORT PLAYS*, International (Appleton, \$4.00), just so many plays, one from England, France, United States, Hungary, Japan, China, Australia, Mexico, etc.—a truly international collection.

With a list of nearly a hundred books of fiction to his credit, it is almost startling to announce that E. Phillips Oppenheim has something new for him in his *THE INEVITABLE MILLIONAIRES* (Little Brown, \$2.00). There is no atmosphere of international intrigue here. George Barr McCutcheon's "Brewster's Millions" is slightly reflected in this story, which describes the adventures of two smug bachelors in an effort to get rid of several inherited millions "without waste or ostentation, yet with a certain lavishness."

The father of Sinclair Lewis, and also a half-dozen other relatives, are M. D.'s, so that his realism in his new novel, *ARROWSMITH* (Harcourt, \$2.00), may be depended upon. The chief figure is a country doctor who becomes something more, a fighter for truth in the larger world, the reason for his transformation being his fasci-

nation with the wonders of modern laboratory science. The new novel is bulging with material which might easily furnish the average author for a half-dozen books. "Arrowsmith" is Lewis's first novel since "Babbitt" appeared nearly three years ago.

But that the literary editor may, with his own hand, add one finishing touch of whitewash to the fence, he appends a brief comment on

Tyndale and the English Bible

This year is the four hundredth anniversary of the publication of Tyndale's New Testament, the first printed English version and the first translation into English from the Greek text—for Wiclif's translation was made from the Latin Vulgate and was of course not printed in his own day. Professor Edgar Goodspeed, himself the translator of greatest renown in our time, has written *THE MAKING OF THE ENGLISH NEW TESTAMENT* (Univ. of Chicago Press, \$1.50). This fascinating volume tells, with a completeness never before attempted, the story of the English versions from Tyndale to the present day. The chapters on Tyndale give a sufficiently full account of the work of that heroic scholar whose words, first printed in 1525, still constitute the major portion of all the official versions even down to and including the American Revision. For the first time, there is given a record of the more than a hundred private translations which have been produced during the last two centuries. There is an illuminating statement of the recent discoveries which have made new translations necessary at the present time. A consideration of this material is respectfully recommended to those blind enthusiasts for the King James version who consider that a new translation into the language of today is an impious impertinence. Disciples may be especially interested in these words from Alexander Campbell in the *Millennial Harbinger* for 1865: "The demand for new translations of the word of God is so entirely in harmony with the spirit of freedom and inquiry, and of the advanced state of light in all fields of human knowledge, of the present day in the Christian world, that it is only surprising that enlightened men should be found endeavoring to resist this inevitable tendency. It is to refuse today what was granted in the past—to call that wrong now which we call right then. It is evidence, however, that the opposition is losing ground. Men everywhere refuse any longer to be terrified by the idle voice of ecclesiastical alarm, based on unreasonable and tyrannous weakness of faith." "*Tyrannous weakness of faith*"—what a pregnant phrase! There are sermons and editorials in it.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

What Is Calvinism? ✓

EDITOR THE CHRISTIAN CENTURY:

SIR: In *The Christian Century* for February 19 there appears an article entitled, "What Is Calvinism?" The author answers that "the man who makes theology the end and all of religious regularity . . . remotely resembles the young Calvin, and not at all the Calvin of maturity. . . . Calvin had finished his voluminous 'Institutes' by the time he was twenty-seven. He left them at the end of his life in practically the form they had assumed in that early period. . . ." That is not so. The first edition of the *Institutes* in 1536 is a mere handbook compared with the compendious volume of the final form in 1559. Theology was for Calvin "the end and all of religious regularity." Sebastian Castellio was rejected for the ministry at Geneva because he did not believe in the inspiration of the Song of Songs and could not accept Calvin's interpretation of the descent into hell. The Genevan ministers gave him a letter of recommendation saying that his life was blameless and his views were the sole cause of his rejection. Yet this very Castellio was the one who offered to go as chaplain to the plague hospital when Calvin's fellow ministers said that they would rather go to the devil!

The writer further states that "Calvin was far from being a heresy hunter. Rather he was himself a heretic." As if he could not be both! Of course Calvin was a heretic in the eyes of papists, but that did not prevent him from considering himself orthodox and others heretical. Of course he would have been put to death as a heretic in Roman Catholic lands, but he was not on that account deterred from executing dissenters in Geneva. Calvin asserts roundly that the cruelty of the papists does not take the sword out of his hand. Never had he employed against Roman persecution an argument which would interfere with his own. He did not contend that heretics should not be punished, but only that he was not a heretic. Read his defense of the burning of Servetus. Read his commentaries and sermons on Deuteronomy 13. See how he applies the law against blasphemy and idolatry to heresy in his own day. Hear him justify the Mosaic command for the extermination of whole villages and even of babes on the ground that God would suffer only those to be killed who were damned already. Look up what Calvin did to Gruet, Bolsec, Castellio, Valentine Gentilis and many another, and see whether he was not a hunter of heresy.

So much indeed did Calvin assume this role that he actually cooperated with the Roman Catholic inquisition. It was Calvin's friend Guillaume Trie who denounced Servetus to the papists at Lyons,

and when the evidence supplied was not adequate it was John Calvin who sent the manuscript letters of Servetus and portions of the Institutes on which the Spaniard had made marginal annotations. Calvin is not to blame that Servetus was burned at Geneva. Had not the Spaniard escaped he would have been burned instead at Vienna by the inquisition at Calvin's instigation. The Genevan attempted to deny this when he called it ridiculous to assume that he would have communication with the papists by letter. A chorus of Protestant historians brands this as either a downright lie or a despicable subterfuge, for the records at Vienna produced the material supplied by John Calvin.

The writer then discusses Servetus and Calvin's relations with him. The statement is made that Calvin defended him again and again. When? Where? How do you know? As a matter of fact Calvin says that *once* he risked his life to *meet* Servetus. The closest approach to a defense at any time is the recommendation that Servetus be executed by the sword instead of at the stake.

We are told that "only after excessive follies on the part of the man himself (Servetus), and great pressure from those who could not abide him did Calvin finally yield." What were those excessive follies? The laughing statement of Servetus that God was in everything, even the devil? John Calvin is the sole witness for that scene in the trial. The public records know nothing of it and the charge of pantheism is not borne out by the writings of Servetus. Who were those who could not abide the Spaniard and brought pressure to bear on Calvin? The town council, who let Servetus rot in prison for over two months, consumed by lice, wasted by sickness, and without a change of clothing? How can Calvin be said to have yielded when in his defense he frankly assumes responsibility for the arrest? How much pressure did it take to force his hand when seven years before he had written, "If Servetus ever comes to Geneva he won't get out alive if I have anything to do with it?"

We are told that Servetus "was not burned because of his theological heresies." "He was impossible socially, temperamentally, intellectually," "a pestilential fellow," "an impossible crank." But Servetus was condemned for theological heresies. I am of course well aware that Calvin's defenders have painted Servetus as a political insurrectionary engaged for a month before his arrest in machinations with Calvin's enemies in Geneva. For this there is not a shred of contemporary evidence. Calvin in his defense nowhere refers to political offenses. Servetus was indeed charged with moral lapses, but this was an inference from his heresy and the charge was later dropped. The sentence of death was for antitrinitarianism and antipædobaptism. Servetus rejected Calvin's view of the trinity and infant baptism. For that he died.

One wonders just what is meant by "pestilential, impossible crank," and the rest of these fine adjectives. To be sure Servetus was cock-sure, but no more so than Calvin, who in the words of Castellio, "talked as if he had been in paradise." We are assured that Servetus was "intellectually impossible." He was indeed wrong occasionally, as in the case of astrology and millenarianism, but he had at least enough brains to discover the pulmonary circulation of the blood a century before Harvey. The contention of Servetus that one must begin with the plain sense of the prophets and with the man Jesus before passing to mystical interpretation and metaphysical speculation is the beginning of scientific Biblical criticism. The description of Palestine as a land "not flowing with milk and honey" is correct in spite of Moses and Calvin, and Servetus is a pioneer of comparative geography. Servetus was cracked, if you like, but his cracks let in light.

Perhaps the adjective, "impossible socially and temperamentally," refers to his abusiveness. He was abusive. When reproved on that account at his trial he answered that he had no intention of injuring Calvin, but wished merely to show his errors. "It is common today," he said, "in a matter of disputation that each should maintain his cause considering that the adverse party is on the way to damnation." In other words, abuse was simply a part of the program. And so it was. Calvin used quite as much as Servetus, whom he called "a dirty dog, a hog, a windy scamp, a prodigious blaspheming chaos." Calvin's henchman, Beza, put out a satire called "Passavant," which is little more than downright filth. One could not print it in English today, but Calvin sent it with commendations

to his friends. Michael Servetus, however, when sentenced to the stake, sent first for John Calvin and begged his pardon for having been so abusive. The reformer of Geneva, cold in the confidence of orthodoxy, told his victim to beg God's pardon.

Our writer regrets the expiatory monument at Champel as "something of a presumption and a gratuity." No, sir! It is the noblest act of Protestantism. There is nothing so magnificent as to confess one's faults. To justify John Calvin in the least leaves us not a leg to stand on when we face the Roman Catholic who apologizes for the inquisition. Our own record is in principle, if not in extent, absolutely as bad as theirs. We stand on more secure ground only if we are readier to repudiate our ancestors.

Yale University.

ROLAND H. BAINTON,
Assistant Professor of Church History.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of February 19, entitled "What Is Calvinism?" begins with these statements: "John Calvin gave his consent to the burning of Servetus. They tied him to a stake, and Calvin told them they might go ahead with the rest." You are entirely in error about this. That Calvin not only consented to the execution of Servetus, but also exerted himself to bring it about, is true. It is not true, however, that he sanctioned his execution by fire. His name has long since been cleared of that calumny.

In August, 1553, the year of the execution of Servetus, Calvin wrote to Farel: "I hope the judgment will be capital in any event, but I desire cruelty of punishment withheld." In Professor Williston Walker's *Life of John Calvin* you will find a brief but accurate and impartial account of this whole tragedy.

Second Presbyterian Church,
Little Rock, Ark.

HAY WATSON SMITH.

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to compliment you on that splendid editorial on "What Is Calvinism?" May I call your attention to one little thing which I have noticed in my reading about Calvin? In "The Life and Work of St. Paul," by F. W. Farrar, is this statement: "Calvin showed no trace of delight in the beauties of Switzerland." This is quoted by Kettlewell in his "Thomas à Kempis." And then in "Paul and His Epistles," by D. A. Hayes, page 79—"John Calvin lived in the midst of the grandeur of the Swiss mountains and glaciers and lakes, but his works reflect absolutely nothing of all of these." Again and again I have heard Calvin denounced as having no eye for the beautiful in nature. But notice in Calvin's Institutes of the Christian Religion, Book I, Chapter V, paragraph 1: "And in the first place, whithersoever you turn your eyes there is not an atom of the world in which you cannot behold some brilliant sparks at least of his glory," etc.

Upham Memorial
Methodist Church, Boston.

EDWARD MARSH.

What Price Personal Liberty?

EDITOR THE CHRISTIAN CENTURY:

SIR: May I call your attention to the following gem, which constitutes section 9, the conclusion of the chapter "Doing Without the Frontier" in Edward A. Ross' book, "The Social Trend"?

"Now that the frontier is gone, not so many of us will be able to drink deep of personal liberty. The pioneers were in thralldom to the swamps, the stumps, the shaggy wilderness, the wretched roads, the fevers, and the 'varmints.' They lacked music, art, books, refined society, good medical attention, the thousand conveniences, pleasures, and stimuli of the riper communities. But they were freer from the will of other men than the more comfortable denizens of the east. They were little burdened with government, law, public opinion, custom and conventionality. They knew and enjoyed their freedom and it went to their heads, producing that intoxication which the west has always wrought on a certain type. Henceforth, the bold, independent spirits who have been wont to find a satisfying freedom on the spacious frontier will have to endure the dwarfing pressures and accept the painful standardizing of a complex social life without hope of escape, unless, indeed, they are

able to climb up into the exhilarating zone of mastery where one is still an integer. As compensation the citizen can expect to be better protected, housed, warmed, clothed, nursed, schooled, informed, entertained, and edified than was the old-time American.

"That domestic husbandry and the handicrafts are gone and nearly everybody lives by catering to others makes it imperative to conform to the wishes of these others. This has a good side in that the vicious man is obliged to become outwardly decent lest he lose employment, or patronage, or credit. The employer has been a mighty force for lessening intemperance. Sex irregularity has been obliged to become more furtive. The great improvement in manners is due in part to the power of firms and companies to exact politeness of their employees in dealing with the public. Sheer publicity is more antiseptic than ever before; but the dread of grave material damage if one takes the unpopular side or speaks out his mind against some intrenched evil is taking the backbone out of people at an alarming rate. The preacher knows he can be struck through his wealthy pewholders, the educator through his school board, the editor through his big advertisers, the officer of a company through his board of directors, the workingman through his boss. The lawyer fears to lose the corporation cases, the physician dreads the loss of his place on the faculty of the medical school, on the hospital staff, or on the board of health, the merchant is silent lest the banks shut off his credit, the manufacturer realizes how vulnerable he is to the ferreting reporter or the factory inspector. No one dares speak until others are speaking, move until others have led. After suffering awhile from ingrowing moral convictions, people may reach the point of not having any strong moral convictions.

"Backwoods, prairie, and placer bred the go-it-alone spirit to which nothing was more galling than the taking of orders. Conversely mill, railroad and department-store teach hierarchy and obedience. But the autocratic and harsh discipline of these highly organized enterprises must be softened; for after having drunk so deeply of the sweet cup of individual liberty, the American will not endure the irksome collar of obedience unless he can feel, as does the public school teacher or the college professor, that he bows not to the will of his immediate superior, but to the requirements inherent in all organization."

Waukegan, Ill.

J. C. FIELD.

Lincoln and the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Lacking the address of the Rev. Willard Brown Thorp, whose paper on "The Anti-Church Complex" appeared in your issue of January 8, the undersigned seeks the hospitality of The Christian Century's letter box in order to voice a protest. Mr. Thorp has ample ground for his argument and he makes some excellent points in support of it. But perhaps one may be pardoned for questioning the applicability if not the authenticity of one of his illustrations.

In discussing "those numerous persons who declare that they would gladly join a church if only they could find one that came up to their specifications," Mr. Thorp continues casually: "Lincoln said something of that kind once. There were certainly churches in his day that would have fully met his credal requirements—the Unitarian for example—but he never went out of his way to find such a church. The man of that type never does."

The careless not to say contemptuous gesture with which Mr. Thorp consigns Mr. Lincoln to a place among those moral weaklings who rest their own indifference to duty upon the shoulders of the shortcomings of others is something of a surprise to even a moderately informed student of United States history. One who reverences the church, in spite of her lamentable historic preference for the circuitous route, and who likewise reveres the grandeur of sincerity which marked the character of Abraham Lincoln cannot allow this reflection cast upon him to pass unchallenged. Will not Mr. Thorp give chapter and verse in which Mr. Lincoln states his position on this subject? With that information at hand perhaps this might still be said.

It is conceivable that a man with such great business afoot as that which occupied Mr. Lincoln could hardly afford to wait for the church. At rare intervals in human history there has emerged a solitary figure whose errand has proved to be so momentous that he could not hold back to the pace of the religious organization of his day. The greatest of these is Jesus of Nazareth. He too was called by some hard names.

But would the church ever have found the way to Sinai or Horeb or Golgotha if some one had not been there before—alone?

Mt. Vernon, N. Y.

KATHARINE LEWIS ALLER.

Dr. Shotwell Was Correctly Quoted

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been much interested in reading the series of articles in The Christian Century on The Outlawry of War. They have been highly illuminating and much that has been written I can heartily agree with.

However, I am wondering if Senator Borah quoted Professor Shotwell correctly when he said that that gentleman did not advise the people of the United States to subscribe to the protocol. There is nothing in Professor Shotwell's article in the January 29 Congregationalist that would sustain that idea.

In Mr. Salmon O. Levinson's article, "Can Peace Be Enforced?" I do not understand what Mr. Levinson means by "The people shall under this plebiscite severally pledge themselves to handle and punish their own war criminals just as our congress may do under our constitution." How does this apply to international warfare? When did any nation ever make war upon another except through its government, and how would the people of a nation go about to punish their own government?

Mr. Levinson also says "When war has become a public international crime congress automatically has the power to 'punish offences against' this law." I wish someone would

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give a concrete instance of how this would work and explain why it would be better for the nations severally through their people to use force to punish offences than for them jointly through the court of international justice to use force to punish offences against this law. Is not the same principle involved in either case?

Weiser, Ida.

GRACE M. ROGERS.

Who is the Troubler of Israel?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the Presbyterian church the moderator announces that "the modernists" have caused all the trouble. The Presbyterian church last fiscal year showed a net gain smaller than the average of the past 100 years.

The assembly minutes show that Moderator Maccartney's church, Arch street, Philadelphia, blessed every Sunday last year with fundamentalist sermons, reports a net loss of 10. The church of MacLennan, another controversial fundamentalist, has a membership of 2,100 and reports a net loss of 20. The church of the third most active and noisome fundamentalist in Philadelphia reports a net loss of 11. And these "drive-'em-outers" complain that the modernists have kept the church from growing.

And now Moderator Maccartney sends out a letter to all Presbyterian pastors to pray for the churches that souls might be won. New Jersey. * * *

U. S. Supreme Court and War

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 5, Mr. S. O. Levinson cites the decision handed down recently by the United States supreme court touching a boundary dispute between Colorado and New Mexico. If I understand him correctly, he argues that we have here an example of what can be done, once a world court is set up and dissociated from all other political institutions to outlaw war. Taking all the relevant circumstances into account it seems to me that Mr. Levinson's point is not well taken. In the face of an adverse decision the temptation of New Mexico to defy the decision of the court and to take up arms against its neighbor is infinitely less than it would be, say, for Turkey to take up arms, say, against Greece, in the face of an adverse decision by a world court. For one thing public opinion in this country backed by the tradition of more than a century and the habit we have acquired of abiding by the decisions of our highest tribunal, have no parallel on an international scale. Furthermore, it should not be overlooked (and this is a vital point that Mr. Levinson ignores) that there was a time when the United States supreme court was unable to outlaw war. I refer to the issue growing out of the slavery question. We have the word for it of so able a lawyer as the Hon. James M. Beck, that instead of averting the war between the states the court precipitated it in the Dred Scott decision. The political and moral situation created by the slavery issue forced that issue to the battlefield for settlement.

With Mr. Levinson's proposal to outlaw war I am in entire sympathy, but I cannot follow him to the conclusion that once war is formally outlawed there will be no need to provide against the possibility of some nations defying the world court and thereby constituting itself an aggressor that must be dealt with accordingly. The Hon. Elihu Root has pointed out that war cannot be outlawed by resolutions or proclamations; it can be outlawed only by providing institutions and agencies through which the force of public opinion can be applied to specific world problems. That is why I am in favor not only of a world court but also of the league of nations. It is only through such agencies and not apart from them that the outlawing of war will become a reality instead of a resounding phrase. Charles Evans Hughes is on record as having said in 1919: "There is plain need for a league of nations in order to provide for the adequate development of international law, for creating and maintaining organs of international justice

and the machinery of conciliation and conference and for giving effect to measures of international cooperation which from time to time may be agreed upon." That is why I am absolutely opposed to divorcing the present court from the league of nations. The latter is performing many and varied duties that no court can undertake, and which are necessary to enable a court to function in any effective and fruitful manner. The more institutions we have to multiply international contacts and designed to facilitate international understanding and adjustment, the better.

Permit a few words with reference to the letter you print in the same issue from Senator Borah. He insists that the court as it now stands is merely a "department of justice as a part of the machinery of a great international political institution." He makes this assertion because the court may be called upon to give advisory opinions to the league of nations. Far be it from me, a layman in such matters, to enter into a controversy here with the Idaho senator. But I notice in the Harvard Law Review of April, 1923, an account of the constitution and organization of the permanent court of international justice, written by one of its own members, Mr. A. Hammers Kjold, showing that the court reserves the right to refrain from submitting advisory opinions. He goes on to say: "There is the principle of publicity; opinions are to be printed and published in the same manner as judgments. This indicates that the court will not give confidential opinions to the council of the assembly, that is to say, it refuses to act as a kind of permanent legal adviser to those bodies; even when giving opinions the court will act as a judicial body and in accordance with judicial procedure." All this and much more by the same writer, I submit, are flatly contradictory to the idea Senator Borah seeks to convey.

Wheatland, Wyoming.

L. N. MOORE.

THE SUNDAY SCHOOL

Lesson for March 22. Luke 24:36-53.

The Risen Lord

TO HARMONIZE THE accounts of precisely what happened after Christ's death and burial seems quite impossible. In one place we are told that a spirit does not have flesh and bones as Jesus has, while in another, he passes through a door. The accounts seem to contradict themselves. Such a state of affairs might cause much concern to a literalist, but after all nothing vital is affected. It would be absurd to say that the divinity of Jesus hinged upon his return to earth in fleshly form. The wise priests who wrote the play for the Oberammergau Passion Play cause Jesus to appear after his resurrection in a spiritualized body—a different body. While they may not be regarded as critics, still their discernment is worth consideration. There is an Easter message. Christ has risen. He lives today. We worship a living Lord, not a dead man. His personality does persist. We shall be like him. No man knows what Christ is like at this moment, but we are promised that we shall be like him—that is enough.

Moreover, Jesus impressed himself upon those early men and women. Again the "process" is not of the utmost importance, the "fact" is the supreme thing. You may account for the rainbow by the theory that angels paint it upon the sky, while I may have a scientific explanation, but all the time the beautiful fact of the rainbow is the large reality. The theory of "how" does not change the reality. Applied science seems to get farther than applied superstition, but each man may take his choice. To me the value of Jesus is not dependent either upon a peculiar birth at the beginning of his life, nor of a peculiar bodily (fleshly) resurrection at the end of his life. His mind, his personality, his on-going soul have captured me. His way of living, his glowing, radiant heart of love hold me as in a spell. The miracle of Jesus is himself, the extraordinary is

his kind of life. In whatever form he appeared, then, whether in the flesh, or in the spirit, or in a spiritual body, Jesus was experienced by his disciples after his crucifixion. Now that is your central fact. He impressed his personality upon them and it was that living, eternal personality that is still alive, glowing, working in the world.

What did that impression create? It created heroes. It turned cowards into lions. It made spiritual reality so attractive and overwhelmingly great that these simple men no longer counted physical life as dear in comparison. It brought men out of hiding and sent them out flaming evangelists. It made frail human beings capable of meeting persecution, torture and death for the good news. It lifted men out of themselves until it seemed that flesh was of little worth while spiritual realities were the chief facts of the universe. Some stupendous event caused this change—it was the appearance, the impression of the risen Lord.

If Jesus appeared in the flesh and then ascended into the clouds, all physically, then those early disciples had an experience unique and much different from that which any subsequent follower has known. But one of the most valuable experiences of all the Christian eras has been that experience by which saints, heroes and martyrs have been impressed by the living Christ. What happened to Paul? What happened to John? What happened to the people who gave their lives for Christ's sweet sake during the Roman persecutions? What happened to Augustine, Catherine of Sienna, St. Francis of Assisi? What happened to the famous mystics? What did John Bunyan see? What was the experience of Moody when dying he cried: "Earth is receding, heaven is opening, God is calling me"? What of the soldier who dying felt himself sinking down into the "everlasting arms"? William James in his "Varieties of Religious Experience" cited many cases of noble Christians who have had these experiences. You may deny them all, but one should not be reckless in dealing with these spiritual experiences. I am only trying to say that Jesus, being gloriously alive, has through all the Christian ages impressed himself upon those prepared to receive him. A sensitized film receives the picture, but a common piece of paper put into your camera will record nothing.

Easter has become our highest church day; it sings the triumph of soul over body, of life over death, of love over hate. We lose nothing of the message because we refine it. To put the emphasis upon soul rather than flesh is a certain gain. Personality persists. You and I will live forever, and as ourselves. Not as a drop of water in the vast ocean, not as a voice in the choir invisible, not as a breath in the universal ether, but as personal entities. Best of all we shall live and progress with God the Father and with Jesus Christ his divine son and in the company of the apostles, martyrs, saints, sages, reformers, heroes and all lovers of the resurrected Lord. Easter marks the victory of spiritual personality over every lesser thing. This tremendous reality lifts us above ourselves. We also rise.

JOHN R. EWERS.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Carroll Counts Us Again

Dr. H. K. Carroll has made public his annual religious census, the figures for 1924 being printed in the Christian Herald. The total number of Protestant communicants is placed at 28,021,953, an increase of 366,336 over 1923. The Roman Catholic communicant membership is estimated, on the basis of reports of the population of that communion, as 15,995,964, with 726,650 Greek Catholics. The number of members of Jewish congregations is placed at 357,135. The 15 different kinds of Methodists still lead the 14 different kinds of Baptists, with 8,700,007 as compared with 8,227,225 communicants, but the Baptists added 88,093 last year while the Methodists added only 79,974. The summary of membership and gains for the evangelical groups shows:

GROUPS	COMMUNICANTS	GAINS
Methodist,	8,700,007	79,974
Baptist,	8,227,225	88,093
Lutheran,	2,503,642	37,801
Presbyterian,	2,500,466	37,909
Disciples of Christ,	1,668,906	47,703
Episcopalian,	1,147,814	7,738
Congregational,	861,168	3,535
Reformed,	532,668	22
United Brethren,	405,103	10,540
Evangelical Synod,	307,177	6,728
Evangelical Church,	209,684	8,722
Adventists,	144,167	4,819
Brethren (Dunkards)	143,889	1,192
Friends,	116,077	33
Christians,	108,500	5,409
Mennonites,	85,639	3,000
Assemblies of God,	75,000	5,000
Pentecostal,	73,783	6,783
Scandinavian Evangelical,	42,758	606
Moravians,	26,802	804
Various other bodies,	122,928
Totals,	28,021,953	366,336

Detroit Presbytery Applauds Newberry Gift

The presbytery of Detroit has adopted this resolution: "The presbytery of Detroit in session at the Fort Street Presbyterian church on Monday, Feb. 16, has heard with great pleasure of the generous gift of Messrs. Truman H. and John S. Newberry, to erect the splendid building contemplated by the Grosse Pointe Presbyterian church. We desire to place on record our deep appreciation of their action and our happiness that it is to be a memorial to their godly parents who wrought so fruitfully for the cause of Christ as members of the Jefferson Avenue Presbyterian church. We congratulate Rev. George Brewer on having such staunch supporters of the cause of Christ in his congregation and pray that their consecration of money to Christ's cause may be an inspiration for increasing generosity in others throughout our church."

Religious Crisis Impends in Czechoslovakia

The aggressiveness of Roman Catholic bishops in Czechoslovakia is reported to be about to bring to pass the disintegration

of the present coalition cabinet, and may lead to the withdrawal of the Czech diplomatic mission from the vatican. The religious situation in Czechoslovakia has become badly confused during the past two years. Hundreds of thousands have withdrawn from the Roman church. The attempt to establish a national church has led to much bickering, and the splitting

up into numerous small parties. The most important of these seem now intent on making alliance with the Greek church, especially with that portion of it to be found in Jugo-Slavia. At the same time, the Roman bishops have put the socialist party under their ban. As matters now stand, the Roman church is in a favored position, with compulsory Roman Cath-

Fosdick Bids Congregation Farewell

BEFORE A CONGREGATION reduced to tears, Dr. Harry Emerson Fosdick preached the closing sermon of his ministry in the First Presbyterian church, New York city, on March 1. "I bear some of you on my heart in a way that heretics are not popularly supposed to do," Dr. Fosdick said, after expressing belief that all efforts to secure his return to the First church pulpit will be vain. "Always before there has been a next Sunday when I might say it again. Now there is no next Sunday. I want you for Christ now." And the preacher went on to remind his hearers that his message, during the five and a half years of his ministry, had been founded on "the reality of the living God, the saviorhood of Christ, and the available presence of the Spirit." At the conclusion of the service it took the retiring minister more than an hour to make his way through the throng that crowded to bid him farewell.

In the course of his sermon, which was based on the farewell of St. Paul to the church at Corinth, Dr. Fosdick said that, during his ministry, the First church had stood for tolerance, an inclusive church, the right to think religion through in modern terms, the social applications of the teaching of Jesus, the abiding verities and experience of the gospel. "I thank you for the liberty you have given me," he said. "I do not believe that our present economic system, as it is run and ordered, is Christian, and I have said so. I do not believe that our international life is Christian, and I have said so. I abhor the cruelties of our modern industrialism. I hate war and I never expect to bless another. For these things I have stood in this pulpit as a Christian minister and no one of you ever tried to lay a finger on my lips."

VERITIES PROCLAIMED

"Here, too, we have stood for the abiding verities and experiences of the gospel. Show me any one whose faith has been upset in this church. Folk at a distance may say that we have betrayed the Lord, but those of you who have walked with us in this sanctuary know with what reverence we have adored him, with what eagerness we have sought to know his will, with what earnestness we have commended him to this younger generation. We have proclaimed the reality of the living God and the saviorhood of Christ and the available energies of the Spirit."

"The future belongs to these things we

have been standing for. Some day the whole church will swing round to them, take them for granted, wonder why they ever seemed new or strange, and what is the heresy of one generation will become the orthodoxy of the next. We say farewell to each other, but let no man say farewell to the things we have been standing for!

"You remember what Sir Philip Sidney, the flower of chivalry, wrote to his nephew. 'If you see a good fight anywhere, you had best get into it.' A farewell message to you young men and women of this congregation: If you see a good fight anywhere, you had best get into it. And there is no fight that compares in importance with the contest for the principles of Jesus against the paganism of the world."

PROUD TO BE A HERETIC

"They call me a heretic. I am proud of it. I wouldn't live in a generation like this and be anything but a heretic. But I carry some of you on my heart in ways that heretics are not popularly supposed to do. I want you to be Christians. I want your lives for Christ. Always before this there has been a next Sunday when I could say that again. Now there isn't any next Sunday. I want you for Christ now. For your sakes I wish I were Paul. For your sakes I wish I were anything like Paul. For I am sure that at that farewell service he won some lives for his Lord."

"And now, without enlarging on it, you know the burden on my heart as I go. I do not want to leave any personal partisans behind me. Leadership is not true leadership that draws people to the leader only. It must draw them past the leader to the cause. I do not want to leave any personal partisans behind me. Never mind about me. All my enemies have done to me is to build a sounding board behind me so that my message reaches further than I ever dreamed it could. Never mind about me. Stand by the church. Within the church work for a better day, and may the God of all grace keep you every one in his sustaining hands."

On the morning following Dr. Fosdick's farewell the New York Times, which made the service its leading news story for the day, said, in a long editorial:

"This experiment has not failed. It has succeeded beyond the dreams of those

(Continued on page 361.)

olic teaching in the schools, at the taxpayers' expense, with exemption only for those children whose parents make a special declaration that they are not Roman Catholics. The recent activities of the Roman bishops, however, which are rumored as inspired by the vatican, may lead to a clean break between clericals and anti-clericals, with a consequent realignment in Czechoslovakian politics.

North Carolina Church Has Great Missionary Record

First Presbyterian church, Durham, N. C., has what is said to be the largest number of missionaries supported in foreign and home fields of any church in the world. Full support is provided for 22 missionaries working in the United States, with half support for one more, and full support for 16 missionaries working in foreign lands, with half support for four others, and the support of 31 native evangelists.

Three Newark Presbyterians Resign Together

Newark, N. J., is to see a sudden change in the pastorate of three of its leading Presbyterian churches. At the last meeting of the Newark presbytery resignations were submitted from Dr. William J. Dawson, pastor of First church; Dr. Pleasant Hunter, pastor of Second church; and Dr. Alexander Cairns, pastor of High street church.

Ontario Government Shows Signs of Wetness

After winning the recent prohibition election by a majority of 40,000, temperance forces in the province of Ontario, Canada, have received an unpleasant jolt from the government of that province by the announcement of its impending change of policy whereby the definition of "intoxicating liquor" would be changed from the present 2½ per cent. of proof spirits to 2½ per cent. of absolute alcoholic content. This would mean, it is said, a change from 2½ per cent. to 4.44 per cent. proof spirits in beer. Before the election Premier Ferguson wrote that if the voting sustained the Ontario Temperance association, "we will bend every effort to carry into full effect" the wishes of the people. Evidently Canadian politicians also have their own ideas about campaign pledges.

Robert A. Woods, Noted Social Worker, Dies

Robert A. Woods, founder of South End House, internationally famous Boston settlement, died on Feb. 18. Mr. Woods was a former president of the Boston Social union and of the National Conference of Social Work. Starting his active career as a resident of Tonybee Hall, London, he came to be known as one of the leaders in settlement work, whose words were received with respect in all countries. His emphasis upon the religious motive underlying such work always characterized his career.

Form Body to Combat Juvenile Crime

A body to be known as the Knighthood of Youth has been formed by the National Child Welfare association to cooperate

with existing organizations in attempting to check the growth in juvenile crime in the United States. The new body is intended primarily for children between the ages of 7 and 11, whose work will be checked by parent or teacher, with the degrees of knighthood being awarded for standards attained. Dr. John H. Finley is president and Charles F. Powlison general secretary.

Toronto Anglicans Dedicate Home for Unmarried Mothers

Humewood house, the home for unmar-

ried mothers erected by the Anglican church in Toronto, Can., was formally opened by the bishop of Toronto on Feb. 12. This new social enterprise represents an investment of about \$50,000, and is said to be remarkably well adapted to the exacting work for which it is intended.

Union Awards Missionary Fellowships

The missionary fellowships and scholarships offered annually by Union Theological seminary, New York city, to missionaries on furlough in this country are

Seminary Students Face Ministry's Tasks

"WHAT ARE OUR TASKS as Christian ministers in modern society?" four hundred students from 14 middle west theological seminaries asked when they met at Garrett Biblical institute, Evanston, Ill., on Feb. 27, for the annual inter-seminary conference. Fourteen denominations were represented, and schools in Ohio, Missouri and Wisconsin, as well as in Illinois. From the beginning it was apparent that the students came with the notion that the Christian minister needed to make a re-evaluation of his work. Throughout the day, when the conference met as a group and when it divided for specialized discussions, the problem of the church's waning influence was faced frankly, and always hopefully. Dr. Thomas W. Graham summed up the sense of the conference when he said that the world, disillusioned and disappointed, is ready for a new era of reformation.

FOUR-SIDED TASK

Dr. R. W. Frank, of McCormick Theological seminary, began the discussion of the present-day task of religious leadership by pointing out four parts of that task; the task of interpreting the Bible for the life of today, the task of educating men and women to think in terms of Christian values, the task of reconciling Christian groups, and the task of inspiring men and women who need to be assured that "they are not huge bacteria crawling over a two-by-four world swinging through the back-alleys of the universe."

This stirring keynote address was an earnest appeal for re-consecration. With the inspiration of its devotion to the personal and social ideals of Christianity, the delegates went into their group discussions on the tasks of religious leadership in international relationships, in interracial relationships, in industrial relationships, and in civic relationships. Many differences of opinion found expression when efforts were made to apply the principles of Jesus to specific problems. The group that discussed international relations was unable to decide whether permanent peace could be obtained most easily and quickly through the league of nations, the world court, an entente of the English-speaking peoples, or the outlawry of war. Some of the delegates even suggested preparedness as a means of establishing peace. When a vote was taken on the question whether a nation should protect the investments of its citizens in

foreign lands, 40 per cent. of the group voted for protection, 40 per cent. voted against it, and 20 per cent. didn't vote.

Similar differences of opinion were found in all the groups. But there were few evidences of self-satisfied contentment with the present order of things. The group that discussed international problems held a special session, in addition to the luncheon and afternoon meetings, to search for some workable plan for insuring permanent peace. The inter-racial group was just as determined to find a way of promoting inter-racial cooperation and good will. Dr. Norman B. Barr, at the luncheon conference of the civic group, stressed the importance of being citizens of the kingdom of God first and citizens of lesser dominions second. The spirit of prophecy was evident in all the meetings.

S. J. Duncan-Clark, an editorial writer on the Chicago Evening Post, spoke on the subject, "What Have We in Common to Meet These Tasks?" Following this discussion of the needs of cooperation among the churches the four groups met again to consider the common principles of faith, of organization, and of training. Methodists, Presbyterians, Congregationalists, Evangelicals, Baptists, and others faced these problems together. Then all united in the fellowship of a communion service.

SUPPORT THE CHRISTIAN CENTURY

One of the stirring features of the conference came when resolutions were introduced bearing on the newspaper attack being made on The Christian Century by a fundamentalist editor through the columns of the Chicago press. The attack was called un-Christian and un-American, and the conduct and ideals of The Christian Century and its editors were endorsed.

The banquet in the evening was a time for introductions. The roll call showed that delegates from these seminaries were present: Western Theological, Norwegian-Danish, Swedish, Garrett, McCormick, Chicago Theological, University of Chicago Divinity, Northern Baptist, Rider Theological, Union Theological College, Bethany Bible School, Mission House, Evangelical Theological of Naperville, and Eaton Theological of Webster, Mo. The conference ended with Dr. Graham's assurance that the world can be saved only when Christian men work side by side to show men the reality of God.

T. O. N.

giving opportunity to many present and coming leaders in Christian work abroad to do advanced research. For 1925-26 the four missionary fellowships have been awarded to Rev. Earl Cranston, Rev. Warren Dudley, Rev. W. L. Sanders, all of the Methodist Episcopal mission in China, and Rev. Laurens H. Seelye, professor of philosophy in the University of Beirut, Syria. The two missionary scholarships have been awarded to Rev. Edwin Marx, executive secretary of the United Christian Missionary society in China, and Prof. R. B. Manikam, of Andhra Christian college, India.

Independent Catholic Church Formed in Mexico

The same sort of a movement is taking place within the Roman Catholic church in Mexico that has taken place in many countries where that church has been politically disestablished. An independent church, in this case to be known as the Mexican Catholic church, is being formed. Services will be conducted in Spanish. Celibacy of the clergy will be abolished. Joaquin Perez, a priest, has been elected as the first patriarch. The movement so far is very small, but it is alleged that it is being regarded with favor, unofficially, by the Mexican government.

Former Missionary Publicity Man to Edit State Documents

Tyler Dennett, for some time at the head of the publicity departments of the Methodist Centenary and Interchurch World movements, has been appointed editor of the department of state. This was one of the last appointments in the department made by Secretary Hughes. Mr. Dennett won a high standing as an authority on American diplomatic history by his volume entitled, "Americans in Eastern Asia," and provided something of a sensation at the Williamstown Institute of Politics last summer when he produced secret documents from the files of the state department containing personal commitments made by President Roosevelt to Japan prior to the Portsmouth peace conference of 1905.

Says Sermons Suffer When Radioed

Bruce Bliven, an editor of the New Republic, writing in the syndicate of Methodist weeklies concerning the development of radio in America, holds that the broadcasting of church services does more harm than good. "Church services are frequently broadcast," says Mr. Bliven, "and, no doubt, to a few persons too old or infirm to leave their homes, they are an enormous boon. But I feel sure the average radio listener will agree that the ordinary church service falls too short of the effect it is supposed to make; and, on the whole, is hardly worth putting on the air. The entire atmosphere is different, when one sits alone and listens. The spirit of the crowd is lacking; and the average sermon does not survive happily the critical frame of mind thus induced. Weak points in the chain of logic are all too painfully apparent; even the mildest man becomes surprisingly dogmatic and arbitrary as his words come winging through the blue. I believe a strong case

could be made for the thesis, that the broadcasting of church services does more harm than good."

New Departments for Religious Education Council

The executive committee of the International Council of Religious Education, following the recent session in Chicago, approved the establishment of three new departments. One of these will promote religious education among Negroes, one will be concerned with week-day religious schools, and one will be devoted to research. An annual budget of \$232,249 for the work of the council was voted. Special gifts are expected to increase this expenditure to at least \$250,000.

Syracuse Conducts Successful Civic Lenten Services

Syracuse, N. Y., is conducting a series of noonday civic Lenten services that is arousing deep interest in that community. Through the generosity of Mr. E. F. Albee the Keith theatre has been donated for the meetings, and capacity audiences are attending. The series opened with three days of addresses by Dr. S. Parkes Cadman, who is being followed, in order, by Dr. Charles Clayton Morrison, Dr. Hugh Black, Rabbi Stephen S. Wise, Dr. George A. Buttrick, Dr. Preston Bradley, Dr. Joseph Fort Newton, Dr. James I. Vance, Bishop Adna W. Leonard, Dr. James Gordon Gilkey, Dr. Ashley

D. Leavitt, Dr. Cornelius Woelfkin, and Dr. Harry Emerson Fosdick.

Prominent Religious Book Dealer Dies

Charles M. Roe, known by hundreds of ministers and book dealers as head of the religious book department of George H. Doran Co., New York, died suddenly in Jackson, Miss., recently. Mr. Roe was at one time connected with the American Baptist Publication society. To his familiarity with the field of religious books must be given much of the credit for the development of this department of the Doran firm.

Students Reinforce Mr. Rockefeller's Suggestion

Students of Union Theological seminary, New York city, in sending to Bishop Manning a gift toward the completion of the cathedral of St. John the Divine, took occasion to refer to the suggestion of Mr. John D. Rockefeller, Jr., that non-Episcopalians be placed on the board of trustees of the cathedral. They expressed the hope that Bishop Manning might come out personally in favor of the idea. In acknowledging the gift the bishop referred them to his speech before the Clergy club, in which he said that such suggestions for changes in the board could not be considered until after the close of the present campaign. Gifts to

Holds Crime Increased by Newspapers

IN A SERMON discussion of what he called "crime sewage," Dr. Ernest Bourner Allen, pastor of Pilgrim Congregational church, Oak Park, Ill., recently told his congregation that the newspapers are making the crime situation worse rather than better. He said that the enormous amount of space being given crime tends to make it attractive rather than repellant, that it constitutes a psychological blunder on the part of the newspapers, and that the method of treatment is not remedial.

A VOICE FROM PRISON

"The public press of Chicago," said Dr. Allen, "has been asked by a great many organizations and individuals to 'play down' crime, beastiality, and the sordid aspects of life and 'play up' those really significant events and constructive activities which make life worth living. Their answer for the most part has been to ignore the issue. Curiously enough the Ohio Penitentiary News deprecates the tendency of newspapers to give undue prominence to the work of criminals. The man who wrote that is himself a prisoner. There is a pathetic meaning in the message of this unheeded voice.

"General comment in the country seems to indicate that New York is somewhat better off than Chicago when it comes to newspapers. Bruce Barton has told the country in Collier's why he has discovered he can get along without all of the news, especially when in a single month that news has reported the details of fourteen murders, a daily divorce story, the presidential campaign speeches, and var-

ious other important news items like this: 'Election Bet Loser Must Dine on Skunk.' So Mr. Barton finds that seven minutes at the utmost is all he needs to spend to get the essential news of the day and he is able thereby to add to his real life half an hour every day.

"There is a deep undercurrent of protest against the daily press as at the present administered. This protest will find expression suddenly and some of our so-called newspapers will go out of business. There is a newspaper being developed in many a city and small town center which is not of the old sort. It is for every citizen who helps to make public sentiment to express himself on this vital question. Why rear another generation on the crime-sewage of society?"

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the cathedral fund are now reported as close to the \$8,000,000 mark, but a noticeable slackening of public interest has followed the bishop's summary rejection of Mr. Rockefeller's proposal.

Delegates Sail for South American Conference

About fifty delegates to the approaching conference in Montevideo, Uruguay, on Protestant work in South America, sailed from New York on Feb. 28. Most of the leading mission boards were represented. A feature of the party was the predominance of educators, since it seems likely that the conference will give a large amount of time to consideration of problems in connection with Protestant schools in the southern continent.

Dr. Newton May Accept Roving Commission

One of the first tangible results of the raising of the new million dollar Goodwill

fund within the Universalist church—the result of a suggestion by Mr. Arthur Nash—is the proposal to release Dr. Joseph Fort Newton from his work as pastor of the church of the Divine Paternity, New York city, in order to make him preacher-at-large. If the New York congregation consents to the new arrangement, Dr. Newton will spend his time addressing church and secular bodies throughout the country, with particular attention to colleges. The question will be decided at a meeting of Dr. Newton's congregation on March 25.

Urge Coolidge to Push World Court Action

On Feb. 26, a committee of the Federal Council of Churches, headed by Bishop William Fraser McDowell, urged President Coolidge to send a message to the special session of the senate, which convened on March 4, requesting immediate action on the proposal for joining the

Says European Protestantism Faces Test

DR. ADOLPH KELLER, secretary of the central bureau for relief of the evangelical churches of Europe, declares that the Protestant churches of Europe are facing a determined effort on the part of a revived Roman Catholicism to win control of those countries hitherto Protestant. No objection can be made, says Dr. Keller, to the way in which the Roman church is uniting and collecting its forces, and that there is a new religious spirit within the ancient church he testifies. But with this there is a new political purpose, which should be given close scrutiny by the Protestants of the world. "Not only little provincial periodicals," asserts Dr. Keller, "but even such an official organ as the Osservatore Romano has been outspoken enough to say that the time is not far distant when Germany or England will come back to the 'infallible church'."

"A great propaganda for the conversion of the Protestants, directed especially by the Jesuits, the specific anti-Protestant order, has begun," says Dr. Keller. "Societies with these specific aims have been formed and campaigns have been organized not only in Germany, but in such old Protestant countries as Holland, Scotland and even the Scandinavian countries, where a special apostolic legate has been sent for this purpose."

PAPAL ACTIVITY

"The pope has sent his nuncios into nearly all countries where it has been possible to create such centers of Roman influence. This influence has not only religious, but also political aims as always in the history of this church."

"In Germany, with its 65 per cent. of Protestant population the four last chancellors of the republic have been Catholics; the late president was a Catholic. In Holland where the majority of the people are Protestant, the majority of the ministers are Catholic."

"In Germany last year 88 evangelical institutions had to be closed for lack of funds, but since 1919 more than 700 Roman Catholic institutions and monasteries have been opened in that country. The

65 per cent of Protestants have 16,700 pastors, the 33 per cent of Catholics have an army of 22,262 priests.

"Against this Roman Catholic aggression we do not wish to struggle with political or worldly means. The only thing which we can do and are allowed to do is to strengthen our own churches, to unite our forces, to deepen our religious life and to lend mutually a brotherly hand. First of all, we need more information."

PRESS SERVICE NEEDED

"A great evangelical press service would be very helpful in this respect. A common expression of Protestant world opinion, an urging of certain justified Protestant desires would tremendously strengthen the situation of small Protestant minorities, of little parishes or Poland or Hungary and Austria. The governments of these countries would not dare to defy public opinion in the Protestant countries because they need them for getting loans or protection."

"We are still far away from having the necessary organs for expressing the united voice of Protestantism. Such union alone could have the effect which is not within the power of this or that single church. We would on the Protestant side not be afraid of a really religious struggle which would be fought with the weapons of the Spirit."

"But many of our Protestant communities have to face all kinds of political and financial manoeuvres from the other side. There are, for instance, numerous institutions whose property is in danger of being bought by Roman Catholic institutions or whose opportunities for buying neighboring lands or houses which they need for enlarging their activity, are snatched away by a well organized Roman financial enterprise. What a help it would be at the present time when most of the churches have heavy constructive tasks, if we could have a Protestant bank or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act in such emergencies."

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world court. Resolutions presented by the committee said: "We confidently believe that the vast majority of the thoughtful citizens of the United States would rejoice to have you urge the senate to take immediate action on this urgent matter." A covering letter, urging the same course, was signed by Mr. George W. Wickersham, Dr. S. Parkes Cadman, Dr. Charles S. Macfarland, Dr. Sidney L. Gulick, and a large number of members of various denominational commissions on world peace.

Week-Day School Success in Portland

Three week-day schools of religion have been conducted with great success in Portland, Ore., this winter. The co-operation of the leading denominations has made possible schools with an enrolment of about 750 in each, and with paid teachers giving five days a week, morning and afternoon, to the project. The pupils are all below high school grade. Instruction is carefully graded, but no textbooks are used except the Bible. More than half the pupils enrolled were not members of any church school, and a large proportion came from homes in which the parents were not church attendants.

Carleton Dean Becomes Doane President

Dean Edward B. Dean, of Carleton college, Northfield, Minn., has accepted the presidency of Doane college, Congregational institution at Crete, Neb. The board of trustees of the latter institution had agreed to an expansion of the school before the new president would accept his election.

Renews Agitation for Women Deputies

By action initiated by Miss Laura Clay, of Lexington, the diocese of Lexington of the Protestant Episcopal church has petitioned the general convention of that communion to change the church constitution so that women may act as deputies in the general convention. Miss Clay is said to have been behind the agitation that admitted women to the vestries and diocesan council in her part of Kentucky. Thus is a struggle renewed that has been in progress for a good many years in Episcopal ranks.

Disciples List Foreign Missionaries

World Call, monthly missionary magazine of the Disciples of Christ, carries the complete mailing list of missionaries of the United Christian Missionary society of that denomination. There are 355 names in the list. Fifty are at present on furlough, eleven are on extended fur-

lough, and seven are on sick leave. One of the first eight missionaries to be sent out 42 years ago, Miss Mary Kingsbury, is still in service in India.

Bombay Adopts Prohibition "In Principle"

The government of Bombay, India, has issued a resolution, called forth by the report of its excise committee, in which the future policy of the government is declared to be total prohibition of the liquor and drug traffics. The difficulties both financial and administrative, in the way of achieving this goal, however, are said to be so great that the government will proceed very cautiously toward the end it now declares that it has in view. In the meantime, the government, according to an announcement in the house of commons, London, is moving carefully to find out whether there is any connection between the excessive infant mortality in Bombay and the alleged habit of parents in the cotton mills of feeding opium to their infants.

Tie Up Patriotism with Sunday Schools

The Allegheny county, Pa., Sunday School association celebrated Washington's birthday by presenting every one of the 849 Protestant Sunday schools in the county a copy of the declaration of independence, the constitution of the United States, and Lincoln's Gettysburg address. Accompanying the three documents were inspirational messages written by President Coolidge, Gov. Pinchot, Secretary of Labor Davis, Senator Pepper, Congressman Clyde Kelly, Dean Bikle of Gettysburg college, and Mr. H. D. W. English, president of the association. Similar gifts were arranged for all Roman Catholic and Hebrew schools.

Southern Baptist Fund May Reach \$60,000,000

Although it was announced that the 5-year campaign of the southern Baptist convention to raise \$75,000,000 for denominational advance had resulted in gifts of \$58,000,000, it is now said that delayed receipts may bring the total up to \$60,000,000. Texas, Virginia, Kentucky, Georgia and North Carolina led in the giving. Overhead charges absorbed less than four per cent. of the total.

Unitarians Compute Century's Results

An appeal to Unitarians to contribute generously to church funds in this centenary year states: "We have in the

United States and Canada 427 parishes and 347 active ministers. We have a constituency of 108,910, a gain over last year of 11,561. The various churches own property to the amount of more than \$25,000,000. This is exclusive of endowments, invested funds, etc. Nor does this include the many philanthropic and educational enterprises founded, administered, and supported by the Unitarians. This represents the tangible results of 100 years of service."

Hughes Depicts the Balanced Christian Life

Shortly before his retirement as secretary of state, Charles Evans Hughes addressed the annual banquet of a men's Bible class in Calvary Baptist church, Washington, D. C. To defend oneself from the distractions of our modern age Mr. Hughes said that we must fix our attention on "what is best." These best things he enumerated as health, knowledge, loyalty, character, faith. Of the latter he said: "A truly Christian character is revealed in a balanced life. Many years ago, I attempted to suggest to you its quality. Let me repeat what I then said, for it sums up what I would always have in the minds of those who are trying to live abundantly and well. What does the Christian character or balanced life mean? It is this: Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality and meekness with power. That is our ideal."

Mark Twenty Years of Pioneer Educational Experiment

The University of North Dakota, Grand Forks, devoted its recent Founders' Day, to a celebration of the twentieth anniversary of the affiliation of Wesley college with the state institution. Twenty years ago the Methodist denominational college in North Dakota agreed to move

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on to the campus of the state university, confine its work to the teaching of religion and affiliated subjects, and give its students the larger advantages offered by the tax-supported school. The university agreed that a student might, by election, take one-fourth of the work leading to a bachelor's degree, in the denominational college. The plan has worked so satisfactorily that no amendment of the original plan of affiliation has been necessary. At the commemoration exercises, on Feb. 26, the university conferred a doctorate of laws on Pres. E. P. Robertson, of Wesley college, who has guided the denominational school throughout the period of its affiliation.

Bishop Jones to Preach in North Dakota

Bishop Tyler, of the Episcopal diocese of North Dakota, has arranged for a series of missions covering that state to culminate with Easter. The preacher will be Bishop Paul Jones, now of the Fellowship of Reconciliation, and formerly of the diocese of Utah. There is an increasing demand within the Episcopal church for a larger field within that communion for the ministry of Bishop Jones. It will be remembered that he resigned his diocese in Utah as a result of criticisms of his position at the time of the outbreak of the world war.

Bishop's Accuser Expelled from Methodist Ministry

Rev. Mr. Ingerslev, the Danish Methodist minister who brought charges against Bishop Anton Bast, was expelled from the ministry at the recent session of the Denmark annual conference of that church. Mr. Ingerslev charged that Bishop Bast took funds appropriated by the Methodist foreign missionary board in New York city for the support of the Jerusalem church, Copenhagen, and diverted them to the Central Methodist mission in the same city. Mr. Ingerslev was pastor of the Jerusalem church, of which Bishop Bast was pastor before being elevated to the episcopacy. The bishop also founded the Central mission.

At the time the charges were brought, Bishop Bast was arrested and held without bail, being released when a preliminary examination failed to sustain the charges. He has not resumed his duties as bishop of the Methodist churches in Scandinavia, being unwilling to do so until the case is finally closed. The recent conference session, in which his accuser was unfrocked, was presided over by Bishop Edgar Blake, of the Paris area.

Great Wesleyan Preacher Dies

Dr. William L. Watkinson, by many considered the foremost Wesleyan preacher, died in London, Feb. 14. Dr. Watkinson was in his 87th year. His sermons, published in book form, have circulated widely in the United States.

Rumania Pushes Campaign Against Dissenters

Hard on the heels of the report of the American investigating commission of the revival of religious persecution in Rumania comes the action of the ministry of arts and worship suppressing or curtailing the activities of certain "minority religions" in that country. The churches absolutely suppressed are mainly adventist bodies, but even in the case of Baptists it is ordered that they may "continue to enjoy the liberties accorded by the constitution, but certain measures of surveillance will be taken." In the meantime, the metropolitan of the state church has been raised to the rank of patriarch, and every prospect points toward an aggressive effort to clear the country of all rivals of the Greek Orthodox system.

FOSDICK BIDS FAREWELL

(Continued from page 356)

who started it. It has furnished an illustration of what can be done through interdenominational cooperation. An ecclesiastical decree from afar, in practically closing the doors against Dr. Fosdick, has ended that most promising form of cooperation, which aimed at what Dr. Fosdick called an 'inclusive church.' In this

church not only has tolerance been preached; it has been practiced. The 'verities' have been interpreted in modern terms and with the light of science, and the teachings of the Founder of Christianity have had courageous and discerning application to social conditions of today.

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"And there is assurance that the standard which has been raised will not be hauled down even if Dr. Fosdick does not return. The Presbyterian church at large has, however, lost a great opportunity of human appeal and service in frowning upon this experiment, for the things for which it stood are the far-off goal toward which modern thought in its highest and most enlightened aspiration is moving. Dr. Fosdick need not be concerned as to himself. He will find a platform and a pulpit wherever he goes. Even the church of John Calvin, who was once looked upon as an arch heretic, has welcomed him. It is the great ecclesiastical body which has discountenanced this effort toward interdenominational working together as a company with a common purpose that needs to be concerned for itself. Dr. Fosdick has said farewell to the First Presbyterian church, but neither he nor the church he served has said farewell to the cause for which he and its membership stood together."

DR. STRATON CONTINUES ATTACK

On the same Sunday, Dr. John Roach Straton, New York's most prominent fundamentalist, preaching in Calvary Baptist church, said:

"I believe that such teaching as Dr. Fosdick has given is one of the main fountainheads of the stream of error, unbelief, immorality and anarchy that is increasingly menacing the good order of society, the stability of our homes and the very foundations of civilization itself."

Dr. Fosdick will spend the next few months preaching in various parts of the United States, and then will spend a year with his family in Palestine.

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